

**Ketab Kashf-uL-Asrar (*Revelation of the Secrets*) by
Data Gunj Baksh).**



Photo by M.Ali Bhatti

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LAHORE: February 16 - An illuminated view of colourful lights installed over the shrine of Gunj Bakhsh in connection with 965th urs celebrations. APP Photo by Muhammad Ra

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Introduction.

This is very old magazine and which was translated from Persian into Urdu language and it was published in the year 1963 A.D. It means it was published 50 years ago. This translation of the most ancient and celebrated Persian magazine on Sufi'ism will, I hope, be found useful not only by the number of students familiar with the subject at first hand, but also by many readers.

This is a small magazine in which there are advises and instructions especially available for *Taleb* (student) and it refers to a person who is committed to a Murshid (spiritual master) in a *Tariqa* (spiritual path) of Sufism and it is also known as a *Salik* (Arabic: سَالِك), a mureed is an initiate into the mystic philosophy of Sufism and all these details by great Sufi saint Daata Gunj Baksh Ali Hajuri are added in this magazine . And also in this magazine there are some great achievements which are not yet known to the general persons are published in a very interesting style so for this reason the readers will find great interest and attention in this matter.

From the above facts and details, if the readers will starts

reading this magazine's first page and will not stop its reading till they will reach its last page as in this magazine some interesting events and as well as other great miracles and endeavours of holy saint are added and this holy saint to have passed away from the world some 1,000 years ago.

Even though this is small magazine but due to its importance it is so great due to coverage of many interesting events and positive information in it so it is like an ocean of knowledge and information of holy saint and who have passed away from the world upon doing their great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign lands so this book is small one but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam.

This magazine is edited and formatted as per the great book '*Muslim saints and Mystics*' (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the English knowing persons. So for this reason there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this magazine is to present in the Western world where there is great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

To write about this great author is not only it is difficult and but it is very hard task as he was not only a great pious

personality of his time in Lahore but he was also a great author of so many books so in brief he was Qu'tub (highest cadre in spiritual pivot at axis) of his time in Lahore region and who did many great endeavours for the preaching and propagation of Islam in Lahore with hopes of its expansion to other adjoining and distant territories and there was no such personality during his time.

It is my great honour and pleasure to translate this great magazine from Urdu into English so I request the readers to read this magazine because in it there are many *revelations of the secrets which are added* for which I shall be highly obliged in this matter.

In the preface of the book '*Tadhikra Awliya*' (Muslim Saints & Mystics), Attar mentions three books which he recommends for those ambitious to attain a full understanding of the pronouncements of the Sufis.

These he entitles: *Ketab Sharh al-Qalb* (The Exposition of the Heart), *Ketab Kashf al-Asrar* (The Revelation of the Secrets), and *Ketab Ma'refat al-Nafs wa'l-Rabb* (The Knowledge of the Self and of the Lord). No clue is given here to the authorship of these works, but Attar refers in one other context (II, 99) to the *Sharh al-Qalb* as a book of his own composition.

Abul Hassan Ali Hajvery

Abul Hassan Ali Ibn Usman al-Jullabi al-Hajvery al-Ghaznawi or Abul Hassan Ali Hajvery (sometimes spelled Hujwiri, Hajweri, Hajveri), also known as Data Ganj Bakhsh (Persian/Punjabi: which means *the master who*

bestows treasures) or Data Sahib (Persian/Urdu: was a Persian Sufi and scholar during the 11th century. He significantly contributed to the spreading of Islam in South Asia.

He was born around 990 CE near Ghazni, Afghanistan during the Ghaznavid Empire and died in Lahore (in present day Punjab, Pakistan) in 1077 CE. His most famous work is *the Revelation of the Veiled* (*Kashf Al Mahjub*) written in the Persian language. The work, which is one of the earliest and most respected treatises of Sufism, debates Sufi doctrines of the past.

Ali Hajvery is also famous for his mausoleum in Lahore, which is surrounded by a large marble courtyard, a mosque and other buildings. It is the most frequented of all the shrines in that city, and one of the most famous in Pakistan and nearby countries. His name is a household word, and his mausoleum the object of pilgrimage from distant places.

Background.

Ali Hujwiri is both al-Hasani and al-Husayni Sayyid. His father is al-Hasani Sayyid and his mother is al-Husayni. Abul Hasan Ali bin Usman Al-Hujwiri Al-Jullabi Al-Ghazanwi was born in Ghazni (Hujwir) where his family had settled and the members of which were passionately for devoutness and learning. He was known as Ali Al-Hujwiri Al-Jullabi, Al-Ghazanwi because he lived for a long time in Hujwir and Jullab, the two suburbs (Mazafat) of the city of Ghazni located in Afghanistan. In spite of Hazrat Ali bin Usman Al-Hujwiri's popularity and deep reverence; coming

across his life biography is very much tortuous. Much of his life history and thought came from his own authentic reference *Revelation of the Veiled*.

Life

Ali Hujwiri studied Sufism under Abu 'l-Fadl Muhammad, who was a student of Abu 'l-Hasan al-Husri. Abu 'l-Fadl Muhammed bin al-Hasan was well-versed in *Tafsir* and *riwayat*. Ali Hujwiri traveled far and wide through the Indus to the Caspian Sea. Among the countries and places which he visited were Adharbayajan, the tomb of Bayazid at Bistam, Damascus, Ramla, and Bayt al-Jinn in Syria. In Khursan alone he is reported to have met 300 Sufis. Al-Hujwiri was associated with the most well-known Sufi orders in the subcontinent, such as the Qadiri, Suharwardi, Naqshbandi and the Junaidi orders. Hujwiri belonged to the Junaidia school of Sufism, founded by Junaid Baghdadi, a major Sufi saint of Baghdad. Hajwiri is also viewed as an important intercessor for many Sufis.

Moinuddin Chishti Ajmeri, a chief saint of the *Chishti order*, stated that an aspiring murid (disciple) one who does not (yet) have a meshed (spiritual master), should read Ali Hujwiri's book *Kashf al-Mahjub*, as that would be (temporary) enough for his spiritual guidance. He settled for some time in Iraq where he had a short experience with married life. It is surprising that there is no mention in any of the biographies including his own about the matrimonial life of Hazrat Data Gunj Bakhsh except for a cursory mention in the *Kashful Mahjub* that he had married but a separation took place and there after he did solemnize the

second marriage during the rest of his life

Al-Hujwiri was a contemporary of al-Qushairi. During his travels, he met with many eminent Sufis, and saw and felt the slow transformation of Sufism from simple asceticism and adoration of God to a highly developed theosophical cult considerably influenced by pantheistic ideas. He is the link between Mysticism as it developed in Persia and Khurasan, and the form it took in the Indo-Pakistan subcontinent.

Al-Hujwiri came to Lahore under orders from his *Pir* as successor to Shaikh Husain Zanjani at a time when as a result of the interruption of the *Seljuks* on one side and the rising tide of Hindu resistance on the other, the Ghaznavid Empire began to dismember rapidly, and life in Ghazni itself was disrupted. The saint had to leave Ghazni in difficult circumstances, leaving his books behind. According to *Faw'id-ul-Fu'ad*, Ali Hujwiri reached Lahore at night and in the morning found the people bringing out the bier of Shaikh Husain Zanjani whom he replaced in Lahore.

Although a Sunni Hanafi, Hujwiri's theology was reconciled with the concept of Sufi annihilation. However he strenuously campaigned against the doctrine that human personalities can be merged with God, instead likening annihilation to burning by fire which allows the substance to acquire fire like properties while retaining its own individuality. He also was a great upholder of the Sharia and rebuffed the idea that outward observances of Islam are not important for Sufis. Hujwiri believed that individuals should

not claim to have attained "*marifat*" or gnosis because it meant that one was prideful, and that true understanding of God should be a silent understanding.



Mausoleum of Data Ganj Bakash in Lahore.

Ali-Hujwiri is said to have died on the twentieth of the month of Rabi-UL-Awwal 465 H.E, but the date, the month and year are all conjectural. Most early writers agree on 455 H.E. As the year of his death, on the basis of the various chronograms.

Respect of Sufis towards Ali Hujwiri.

Ali Hujwiri was buried near the mosque which he had built during his lifetime. It has been a practice of Sufi saints coming to South Asia to first visit the shrine of Ali

Hujwiri. Upon arriving in the subcontinent, Moinuddin Chishti first came to Lahore to pay his respects at Data Ganj-Bakhsh's shrine, where he spent quite some time in meditation and prayer before attaining enlightenment. He was then directed to settle in Ajmer Sharif, and commence his spiritual mission to go further east and preach.

The revelation of the Veiled.

The revelation of the Veiled is held in high esteem as the first important treatise on Sufism in Persian. The date of the completion of the book cannot be determined with any certainty. It must have taken Hujwiri a long time to write it in Lahore without his personal collection of books. He was a prolific writer, perceptive and discriminating in his choice of topics.

Revelation of the Veiled was written in response to the request of one Abu Sa'eed Al-Hujwiri who put the following questions to him: "Explain to me the true meaning of the Path of Sufism and the nature of the stations' (*maqamat*) of the Sufis, and explain their doctrines and saying, and make clear to me their mystical allegories, and the nature of Divine Love and how it is manifested in human hearts, and why the intellect is unable to reach the essence thereof, and why the soul recoils from the reality thereof, and why the spirit is lulled in the purity thereof; and explain the practical aspect of Sufism which are connected with these theories."

The revelation of the Veiled begins with a chapter on *film*. Hujwiri introduces the concept of experiential knowledge toward the end of the chapter. When Ali-Hujwiri was asked *what is Sufism?* He replied, "In our times this science has

been in reality obliterated, especially in this region, for people are all occupied with pleasure, and have turned away from satisfying [God].

Family Lineage.

His biographers have recorded his family Lineage (silsila-e-nasab) as under:

(Hazrat) Ali (Hajveri) bin Usman bin Ali bin Abdur Rahman bin Shuja'a bin Abul Hasan Ali bin Hasan Asghar bin Zaid bin (Hazrat Imam) Hasan bin (Imamul Auliya) Hazrat Ali ibne Abu Talib. This shows that he was Hashimi Syed as well as Hanafi.

Other works.

Ali Hujwiri wrote a few more books (which are mentioned in *Revelation of the Veiled*, and listed by Professor Nischolars in his English translation), but he himself mentions that all of those were stolen by other people.

Ketab Kashf-UL-Asrar (*Revelation of the Secrets*).

Some people think that the magazine Ketab Kashf-UL-Asrar is also written by him, but Hakeem Muhammad Mosa Amaratsari believes the content of that work does not match Ali Hujwiri's erudition.

The name of *Hazrat Data Gunj Bakhsh* is Ali' his kunniyat (Family name) is Abu Hasan and his birth place is the well known populous city Ghazni which was also the native town of the great king

Sultan Mahmud Ghaznavi, who is popularly nicknamed as But Shikan (Idol Breaker). Ghazni had two localities (Muhalla) one of them was Jalab and the other was known Hajver. It is said in one locality was settled the family of his own grand parents and the other was the abode of his grand maternal parents. The early years of Hazrat Data Gunj Bakhsh were spent in Jalab while some period of that age was spent at Hajver. That is the reason of his being related to these places is referred to as Jallabi as well as Hajveri by his biographers. But the majority of writers refer to him as Hajveri while some mention with both localities Jallabi summa Hajveri. In his book 'Khshful Mahjoob he has himself written his name as. Ali bin Usman bin Ali Aljalabi summa Alhajveri.

FAMILY LINEAGE.

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This shows that he was Hashimi Syed as well as Hanafi.

HIS FAMILY.

The family home of Hazrat Data Gunj Gakhsh was the central place of homage and respect by his devotees and admirers as well as his family members. His mother was a lady of great devotion and attachment to religious worship and sympathetic attention for the betterment and welfare of the needy and the illness stricken. She belonged to Hussaini Syed Lineage, which in a sense meant, that she possessed the venturesome spirit of the Hussaini perfectionism and the Hasani embellishment at one and the same time.

His maternal uncle was reputed and respected as title bearer of "*Tajul Auliya*". It is said that when Prince Dara Shikoh in the company of the Emperor father Shah Jahan went for an excursion visit to Afghanistan he visited and paid homage at the mazar of Hazrat Tajul Auliya during his journey in that country, and enriched himself with the spiritual blessings and other assurances in his ventures and expeditions. But time for display of those rare qualities never arose as history and fortunes had their own secret plans and the

expectations of gracing the throne of Mughal Empire fell short of achievement to Prince Dara Shikoh! Adjacent to the Mazar of Hazrat Tajul Auliya is the Mazar of his sister and mother of Hazrat Data Gunj Bakhsh.

HIS BIRTH.

The biographers and the chroniclers of Hazrat Data Gunj Bakhsh have chosen a path of brevity and choice in describing the details of the family relation of Hazrat Data Gunj Bakhsh, with the result that the thirst and zest for enquiry of more knowledge in this respect remain unquenched and unfulfilled! It is therefore not surprising that even in giving the correct year of birth of the great saint there is no consensus among his biographers and the bulk of description in this behalf hinges round speculations and surmise, which is indeed a matter of regret and a blur of disinterestedness in this important sector of the history and biography of the Islamic greats! The conjectured year of birth of Hazrat Data Gunj Bakhsh has been assumed as year 406 A.H. This was the period of ascendancy of the Ghazni Sultanate. The rising star of sultan Mahmood Ghaznav's longevity was about to sink as the last years of his monarchical entronement which coincided with the early years of monarchy

of his son Sultan Masood Ghaznavi, Hazrat Data Sahib did not evince any interest in recording or giving the exact date of his birth, for reasons best known to him or it was the trend of thinking in those days! Had he done so or at least given a glimpse in this connection, the spectacle of speculation and surmises which is a taboo in matters of historical research, would not have raised its discordant head! Or was it the spirit of self imposed humility and avoidance of self reputation which the Friends of Allah often exhibited especially in respect of personal glory!

SALIENT EVENTS OF LIFE.

From our point of view the central source of probing personal events into the life of Hazrat Data Sahib with its primal focus of attention on mysticism or Tasawwuf is his Grand Matchless Book, universally acclaimed as "*Khshful Mahjoob*", literally meaning "Unveiling the veiled!" From its study as a source of personal biography, some important events of his holy noble life can be extracted for which he has hinted at various places in this book. These suggestive hints indicate that since his early life as a tender aged boy he was fond of acquiring knowledge in the

extant branches of knowledge in Philosophy and Theosophy which later came to be known as religious spiritualism or *Tasawuf*. He had an enlightened craze of paying homage to and acquiring knowledge from the well-known scholars and learned persons in his own native land and its vicinity.

Then he crossed over the bounds of his native place and proceeded in travels to Syria, Iraq, Baghdad, ryfadain, Faras (Persia/Kohistan, Azar Baijan, Tabristan, Khuzistan, Khurasan,

Mawara'un Nahr and offered himself as a zealous pupil at the doorsteps of the great and well-known scholars of Islamic learning which inspired and instilled in him the quest of more and more knowledge in these fields. He spared no pains and endeavours in search of knowledge of Islam as a panacea of human ills and beacon light for the misguided and the deviators in this behalf. He cheerfully bore all the travails and tribulations that hurled themselves in the pathways of his quest, without diminishing in any measure the zeal for the knowledge. He himself writes at one place while describing his journeys in search of knowledge.

"Only in Khurasan I paid my personal respects to no less than three hundred religious scholars and acquired knowledge and enriched myself from the

treasures and reservoirs of these knowledges and enlightenments". Of the many teachers from whom he sought knowledge, he respectfully and reverentially makes mention of two teachers, one of them is Shaikh Abul Abbas Ahmad bin Muhammad AI-Ashqani and the name of the other reverend scholar is Shaikh Abul Qasim Ali Gurgani. Professor Nicholson who has been the teacher of Arabic and Persian in the Cambridge University and who has the honour of translating '*Kashful Mahjub*' in English, writes about the avidity and quest for knowledge by Hazrat Data Gunj Bakhsh in these glittering words.

"He undertook journeys to distant Islamic countries from Syria to Turkistan in search of knowledge. He travelled extensively and searching almost every tract of land from Sind to Caspian Sea" (Reference Introduction, English Translation of Kashful Mahjub).

After the acquisition of Academic knowledge in the fields of his search, he diverted his searching energy in quest of the accomplished spiritual teacher (Murshid-e-Kamil). He undertook long and distant arduous travels in search of a personality who could pacify his zest for Islamic learning in domains of his earnest desire and not mere

academic superficial knowledge which is enough for novice in this field. Allah the Almighty mercifully guided him, as a reward for his honest, sincere and painstaking travels and the hazards which are the natural concomitants of such like Missions of approach to the august personality. The august personality of his search became his life long companion guide in the special field of knowledge which had become the chief de Mission of Data Sahib's life.

When we study the noble immaculate characters of the accomplished mystic teacher-mentors of Islam we discover that in their pursuit of spiritualism or mysticism one factor is seen as a common denominator in them all without exception that are first they devoted their entire attention in receiving and making themselves proficient in the extant academic knowledges related to the understanding and practising Islam so that they may remain well-versed and fully competent to stand any test in the performance and expounding *Shariat* to any brand of people coming to them for guidance and enlightenment. After achieving perfection in this field they would enter the more exacting arena of the devotion to the righteous path through the medium of inner or

spiritual institution and training under the command of rigorous disciplinarians who subjected their disciples to severe physical and spiritual exercises before the latter were enlisted as eligible candidates for being moulded into spiritual perfectionists as mentor-teachers themselves for other truth seekers. This in simple words means that without the academic knowledge in different sectors of extants priorities the quest for and perfection in spiritual sector is not possible.

The noble name of the Shaikh-e-Kamil (Perfect Spiritual guide) of Hazrat Data Sahib is *Shaikh Abul Fazl bin Hasan Khattali* who was the Shaikh-e-Kamil of the Junaidiya Chain (Silsila). The *Baiyat* (All~giance or fealty) chain of *Hazrat Data Gunj Bakhsh* proceeds as under.

Hazrat Data Gunj Bakhsh was the murid (spiritual disciple) of Hazrat Shaikh Abul Fazl bin Hasan Khattali the Murid of Shaikh Abul Hasan Husri, the murid of Shaikh Abu Bakr Shibli the murid of Hazrat Junaid Baghdadi, the murid of Shaikh Sari Saqati the murid of Hazrat Maruf Karkhi, the murid of Hazrat Dawood Taa,ee the murid of Hazrat Habib Ajami, the murid of Hazrat Khwaja Hasan Basri who had received spiritual blessing from Hazrat Ali Murtaza who had the

unique privilege of being brought up and instructed by Holy Prophet Hazrat Muhammad Mustafa Salal Laho Alaihe Wa Sallam.

Hazrat Data Gunj Bakhsh had also received spiritual blessings and guidance in addition to Hazrat Shaikh Abul Fazl Khatali from Hazrat Abu Saeed Abul Khair and Hazrat Imam Abul Qasim Qushairi who was the author of Magazine (Risala) Qushairiya. These two spiritual personalities stand out prominently among other spiritual guides from whom Hazrat Data Gunj Bakhsh had blessings in his pursuit of spiritual perfection. About his *Shaikh Hazrat Khattali*, Data Sahib pays glorious tributes at one place in the '*Kashful Mahjub*' as under:

'He is like the embellishment of Autads (who are the rarest persons as members of spiritual functionaries known by this title who are said to be just four in the whole world) and leader of the righteous persons as followers of Islam. In the Realm of Tariqat I owe allegiance (Baiyat) to him. In Tasawwufhe (The Shaikh) follows the teachings of Hazrat Junaid, and a reliable and trustworthy murid of Hazrat Shaikh Husri.'

Hazrat Data Sahib kept himself in constant

service and presence of his *Murshid-e-Kamil* for a number of years at a stretch till the last breath of his shaikh, to this extent of servitude and regard as his beloved that when the appointed moment of the *wisal* (departure from the world) arrived, the sacred head of his *Murshid* was in the lap of Hazrat Data Gunj Bakhsh. That was the affectionate regard of a perfect *Murshid* to his perfect devotee disciple -- a rare tribute indeed?

Fiqahi Sect.

The dictionary meaning of the term Fiqh is the knowledge or understanding the science of Islamic Law and Islamic Jurisprudence. The broad concept of the Fiqh is the code of principles or laws adopted and set down by the Great Four Imams Hazrat Imam Abu Hanifah, Hazrat Imam Shafa' ee, Hazrat Imam Malik and Hazrat Imam Hanbal, forming, their own Fiqh group or sects which came to be known as Sunni or Hanafi, the Shafae, the Maliki and the Hanbly.

Hazrat Data Gunj Bakhsh was the follower (Muqallid) of Hazrat Imam Abu Hanifah for whom he had a great regard and reverence in his belief. Wherever the name of Hazrat Imam occurs in the book 'Kashful Mahjub', Data Sahib remembers and

mentions him with great respect and devotion. Some time he addresses the Great Imam as 'The Imam of the Imams (Imam-e-Imamaan), 'The Leader of the Sunnis (Muqtadae-Sunniyaan) and some time as the Dignity of the scholars of Fiqh and Urn (Sharaf-e-Fuqaha-o-Ulamma").

His matrimonial life.

It is surprising that there is no mention in any of the biographies including his own about the matrimonial life of *Hazrat Data Gunj Bakhsh* except for a cursory mention in the *Kashful Mahjub* that he had married but a separation took place and there after he did solemnize the second marriage during the rest of his life.

Arrival in Lahore.

After the *wisal* (demise) of his *Murshid-e-Kamil*, Hazrat Data Sahib left his native town Ghazni for good and made his way through the terrains of hazardous journey towards the Indian subcontinent which was strewn with idols and idol worshippers and a life which was far from cultured and civilised from enlightened conceptual points of view. He

was accompanied by his colleagues and co-sharers of his spiritual ideology among whom along with others *Shaikh Ahmad Sarakhsi* and *Shaikh Abu Saeed Hajveri* were prominent. Though these enthusiastic warm-hearted preachers were less in number but this apparent deficiency was made good and even surpassed by the combined spirit of the numerical hordes of marchers, the new entrants in the subcontinent under the leadership of *Hazrat Data Gunj Bukhsh*.

They did not flinch in their energetic effervescent march to their mentally set destination and came down to Lahore, discarding and overcoming the different terrains of their long and tiresome journey and the stiff and at place violent opposition of the opponents and resisters. Their only and the chief Mission was the preaching of Islam and establishing a citadel and sanctuary for the promulgation and consolidation of Islam at this new place Lahore with hopes of its expansion to other adjoining and distant territories.

When *Hazrat Data Gunj Bakhsh* arrived in Lahore in the company of enthusiastic and energetic followers, it was the reigning period of Sultan Masood Ghaznavi the son of the more famous Sultan Mahmood Ghaznavi who had already

earned his name as the 'Idols breaker' (B'ut Shikan) in the history of Islam as well as of India!

The reigning period of Sultan Masood Ghaznavi is from 421 A.H. to 432 A.H., but the exact year of arrival of Data Sahib in Lahore is not known nor could it be ascertained from any biographical and historical sources. If the year of his *wisal* be taken as 465 A.H. then the period of his stay at Lahore exceeds thirty years. During all this long period he was devoted, day and night, in the preaching of Islam among the hard cored idolaters and other irreligious elements of the place.

His sweet and heart capturing mannerisms of preaching won the hearts of his listeners and they felt themselves enthralled and captivated which led to their forsaking idol-worship and willing acceptance of Islam as the true and dynamic religion of One Sovereign Allah as enunciated and initially preached by the Holy Prophet Hazrat Muhammad Mustafa Sallal Laho Alaihe Wa Sallam in Makkah Mukarramah and later in Madinah Munawwarah and other parts of Arabian Peninsula and beyond.

People in throngs accepted Islam and took oath of fealty and allegiance at the hands of Hazrat Data

Gunj Bakhsh and their numbers gradually rose to legions. They proved to be the lamp bearers of the Divine religion which enlightened and energised their own followers in turn, thus spreading the area of Islamic influence far and wide in the subcontinent where Islam entrenched itself so firmly and securely in the hearts of new converts so that even after a lapse of more than nine hundred years there is no visible sign of the relapse and decline of Islamic spirit among its followers whatever else may have happened to other sectors of life. In spite of all trials and travails besetting in the path of Islam followers, when the time and call come their way for the survival and safeguard of pristine- Islamic teachings, not even a neutral observer finds no let and decline in the spirit of upholding the Islamic banners aloft discarding and trampelling all hurdles and obstacles, thus ensuring that the *Norani* (Divine Lit) visage of Islam remains untarnished and unsmeared in the least! The Darvaishes which the mystics may reverently be addressed as such, are intoxicated with the remembrance and devotion to Almighty Allah and His Holy Prophet Sallal Laho Alaihe Wa sallam, and ever vigilant watchfulness for the safety and glory of Islam as the sure remedy of human ills, thus become the true vicegerent of Allah on earth.

And Allah in return and as a reward for their carrying out His Command with utmost submission and humility in His Presence fills every fibre of their physical and spiritual frame with His Own Nur and Light in such an visible and exhibitional Manifestation that anyone who comes in contact with their Divine glorified persons becomes so much charmed and enthralled at the very first glance at their holy visages that he would willingly submit to whatever he is asked to execute as an inspired obligation. Thus a formidable contingent is formed which is ever prepared to sacrifice their all for the cause and sustenance of Divine Mission of peace and security on Earth which is Islam in its real significance.

This is the unboasted and untrumpeted achievement at the holy blissful hands of those servants of Allah who are sometimes sarcastically called as slumberous mendicants on account of their hours long engrossment in their meditations and Muraqibas, or as spineless crusaders to fight against social and moral evils without any visible weaponry in their hands, and yet when in spite of all these tauntings of being resourless, the Revolution in the hearts and minds does take place entirely through the Divinely inspired glances by

these spiritualists and Diviners, the joker and ridiculers stand aghast speechless and bewildered at the unbelievable phenomena before their own eyes. This is indeed the critical moment when the genuine truth seekers and the ridiculers part with one another as belonging to the distinct forces of Good (Khair) and those soulless creatures joining hands with the forces of evil (Sharr) as if in execution of Divine Plan of creation! The courageous conquerors of the Ghazni Dynasty conquered the lands of the aliens bringing their vast countries and the inhabitants making them servants and subjects geologically and outwardly, demolished strong concrete fortresses and planted their royal flags over the palaces of their enemies and forcibly got their names and their achievements recorded in the history of the regions, but as against these kings and the army commanders and in juxtaposition to horrible tales of their forcible subjugation of the people, a Darvaish rising from the tracts of Ghazni almost resourceless worldlywise without any pomp and show of valour and awe of physical conquest, in the company of zealous devotees marched from place to place conquering the hearts and subjugating the souls of the people who came within his sight and transformed the life patterns of

these people as if giving them a new birth and new life which would stand them in good stead in the new existence of the Hereafter.

Death.

There are more than one versions as regards the demise of *Hazrat Data Gunj Bakhsh*. Professor Nicholson has written that the intermediary year between 456 AH to 465 AH is the year of his wisal (death). But the Epitaph which was set up earlier (perhaps removed afterwards) over the grave of Hazrat Data Sahib by Jami Lahori indicated the year of demise as 465 AH derived from the calculation of numerical values of letters of Arabic Alphates comprising the word 'SARDAR' (with letters, Seen, Ray, Dal, Alif and Ray each of which has been given the numbers according to Abjad system which is peculiar to outsiders and strangers to this Mathematic system! Nevertheless this system of calculation is in vogue in the Islamic system of calculation. The numerical break up of the Abjad letters comprising the word 'SARDAR' alongwith the numerical values of these letter is as follows:

Letter Seen Ray has value

== Dal== Alif == Ray ==

60 200 4 1 200

SARDAR

465

(Note:- The explanation of the letters and their Numerical values to arrive at the figure 465 is by way of a paranthesis by the translator in English of the Moqaddama (Introduction) to the book in Urdu).

Books of Data Sahib.

Data Sahib was a scholar of a very high calibre, broad minded and deep spiritual insight. He was himself a treasure-personified of books of every conceivable points of view concerning spiritual and mundane aspects of life. His knowledge both in philosophy and logics (*Maqulaat*) as also in traditions (*Manqullaat*) was uncomparable. He possessed clear unfading mind distinct farsighted vision, unequivocal transparent heart and conscience, unbiased outlook in all matters. He was also a poetic genius but could not or did not leave an imprint as legacy to be sources of guidance and beneficence for person who has a dig

in the genre, but persons of dubious inclination beguiled him in the name of borrowing his books, in prose and poetry and working as pirates published these works in their own names while the Data Sahib simply out of courtesy and avoiding harm to anyone's personal interest, kept an honourable and dignified silence Nonetheless Data Sahib was the author of a number of books on different important subjects, the titles of these books are as under:-

- 1).Diwan (Collection of poetic verses);
- 2).Kitabe Fana-o-Baq
- 3).Asrarul Ghalq Wal Mamnaat
- 4).Kitabul Bayan Le Ahli! Eimaan
- 5).Bahrul Qulub
- 6).Minhajuddin and
- 7).Sharh-e-Kalam Mansur Al Hallaj

But it is extremely regrettable that none of these highly valuable and precious books is available. Some books were pirated and offenders attributed these books to themselves as authors without the

slightest prick of conscience. This has been mentioned by him in his only surviving matchless grandiose book '*Kashful Mahjub*, with a touch of regret and sorrow. The other books became untraceable and are not available even for a mention or review.

Some facts about *Kashful Mahjub*.

It is an accepted act that the worth and class of any work (book) is judged in relation to the personal qualities of its author. To say anything howsoever grandiloquent it may be about the book, the author of which is the personality of Hazrat Data Gunj Bakhsh, is like placing a candle or lamp before the sun! Words of any class and degree simply fail to examine and assess the greatness and excellence of the distinction of Hazrat Data Gunj Bakhsh. The great scholars and exponents of theology as well as spiritualism have admitted in every age and at every centre of learning, have expressed their opinions and reviews in the most praiseworthy and adorable words and expressions. Some of these reviews or appreciative words recorded in this behalf are reproduced below:

Hazrat Maulana Jami in his universally acclaimed book '*Nafhat'ul'Uns*' pays tributes to Hazrat Data

Gunj Bakhsh in these unforgettable words.

Translation (from Persian):

"He was at once a learned scholar as well as fully conversant with the Truths and Realities associated with the creation of the universe. He benefited himself with the company and association of numerous great religious and spiritual leaders of his time and received blessings from them. He is the author of "Kashful Mahjub" which is one of rare reliable books on the knowledge of Tasawwuf. In this book he has collected a number of delicate and deep secrets (of the universe etc)."

Mufti Ghulam Sarwar of Lahore who is himself an author of grand calibre. He was considered as a high class research scholar among his compatriots and his personality is a grand source of inspiration and guidance in the realm of Tasawwuf alongwith his estimation of other exponents of this branch of knowledge. This is what he says about this book of Hazrat Data Gunj Bakhsh:

Translation (from Persian):

Hazrat Shaikh Ali Hajveri is the author of many

books and among these books the one which is most reputed and well known is '*Kashful Mahjub*'. No one can dare raise an objection or criticize this book in any respect. This is the first ever book on Tasawwuf written in Persian"

The most valued and the appropriate opinion about this book is that which has been given is that of Sultanul Mashaikh Nizamul Haq wal Deen Hazrat Mahboobe Elahi. It is said in Fawaidul Fawad (by Hazrat Nizamuddin Auliya):

"One who has no murshid will get him as a blessing of study of this book"

A great and weighty reason of '*Kashful Mahjoob*' being popular as an eternal guidance in the present materialistic age when practically everyone is involved in mad race of grabbing more and more wealth and material comfort is that this book has inspired and awakened the conscience and spirit of research of truth among a large group of people have engaged themselves in printing and publishing '*Kashful Mahjub*' in a befitting manner with neat and tidy get up and vieing with' one another in the dissimination of message of spiritual blessing which the book contains. Apart from the Muslims even non-Muslim Orientalists are also

busy translating this book in foreign languages. Among the English Orientalists Professor Nicholson who was the teacher of Arabic and Persian in the Cambridge University has translated this book into English and to be true he has accomplished this feat in the excellent manner which this book deserves. Likewise the Soviet Russian Orientalist Professor Zufiskieve in keeping with the high estimation of this book in his own mind, he undertook the arduous and yet enviable task of correcting and amending the unwarranted intrusion in the original text of this book, he has managed to spent many of his precious years before he succeeded in his painstaking self-imposed obligation, and he himself wrote a research based introduction in Persian which is the original language of *Kashful Mahjub* and published it from Leningrad. Now in the Central Library of Leningrad there is an authentic error free copy of the real *Kashful Mahjub* -- an honour which perhaps is not available with Eastern sector of Europe where belief in Religion and one Almighty Allah is a taboo. This is indeed a true acknowledgement of the greatness of the book in this region.

The title of "*Gunj Bakhsh*".

The holy personality of Data Sahib is more renowned and acclaimed than his personal name. His personal name is Shaikh Ali and Kunniyat (family name) is Abul Hasan. But his title of Gunj Bakhsh (The Endower of Treasure) one who bestows or offers his treasures as personal gifts unto whomsoever he pleases, is known and recognised all over the world and hearer's attention is at once drawn to one of the greatest Mystic sages whose holy shrine is the centre of homage payers at Lahore, the historical city of Pakistan. The research scholars have divined to locate the genesis of this title of Data Gunj Bakhsh.

It is said that Hazrat Sultanul Hind Khwaja Moinul Haq wal Deen Ajmeri paid a visit to the mazar of Hazrat Data Sahib and stayed in one Hujra (small secluded room meant for worship) for forty days to complete his Muraqabah (Meditation). During this period Hazrat Khwaja Ajmeri received magnimous spiritual enlightenments and soul rousing blessings bestowed spiritually by Hazrat Data Sahib to such an enormous measure that only Hazrat Khwaja can describe. It is said that when after the completion of forty days Chillah Hazrat Khwaja Moinuddin intended to leave the Hujra and pay farewell

homage the following famous poetic couplet came unto his lips and the Khwaja Sahib in an ecstatic trance recited the said couplet which caught the attention of the bystanders and came upto their tongues and lips and became instant, verbal currency far and wide as if through Divine charm! The literal content of the couplet is reproduced below for memorising in exact words which is sure to be a source of spiritual (as well as mundane) blessing. The couplet is:-

*Ganj Bakhsh-e faiz-e aalam, mazhar-e nur-i Khuda
Naqisaan ra pir-e kaamil, kaamilaan ra rahnuma*

گنج بخش فیضِ عالم مظہرِ نورِ خدا
ناقصان را پیرِ کامل، کاملان را رہنما

Translation:

Ganj Bakhsh is a manifestation of the Light of God
for all people
A perfect guide unto the imperfect ones and a
guide unto the perfect ones

An attempted translation of this inspiring couplet maybe presented thus:

'The Bestower of the treasure of the universal blessing, the Manifestation of Divine Light.

The Perfect spiritual inspirer to the raw (and uninitiated) and a guide for those on path of Perfection.

The words so rehearsed by the *Great Khwaja Ajmeri* soon became spiritual slogan for all those who are ever ready to remember and pay homage to *Hazrat Data Gunj Bakhsh*. After the *Khwaja Moinuddin Ajmeri*, the holy shrine of Data Sahib became the centre of spiritual blessing and the visits of other *Murshids* belonging practically to all sects and creeds of spiritual theology to this holy place has further popularised and sanctified the shrine of *Hazrat Data Gunj Bakhsh*. Now-a-days the shrine of *Hazrat Data Gunj Bakhsh* by its spiritual mystic magnetic force attracts unending crowds of pilgrims and devotees who are seen at almost all the odd-even hours making their way to the Mazar Shareef begging and entreating his favour for presenting and solving their problems in the presence of Almighty Allah and this faith in his spiritual powers has never been in question. Yet it is an irony of situation that in the midst of these throbbing bands of believers of mystic blessings an antagonistic group of decriers of the great mystics

as also of the creed of mysticism has cooped up which spares no time and energy of denouncing this creed of mystic as anti-Islamic touching the fringes of Kufr and faithlessness. But the Truth never succumbs and surrenders and establishes its entity. This is the reward of remembering Almighty Allah and offering thanks giving to Him Who in turn does not overlook the sincere help seekers in hours of their agony and miseries.

Hazrat Data Gunj Bakhsh has shown us the way of access to Almighty's favour and it is to keep the Remembrance of and thanksgiving ever pulsating and throbbing in our hearts and mind. And this is the surest way of being blessed with the Favours and Munificence of Almighty Allah and this is also the Divine way of remembering and benefiting the truly Humble servants of Allah who Himself abides by His own Assurance that He never causes breach of His Promise.

In conclusion it is only befitting and appropriate that some heartfelt tributes maybe offered in the presence and in honour of *Hazrat Data Gunj Bakhsh*.

Syed of Hajver is the Master of the Ummats

His Tomb (Mazar) is most sacred you the Saint of
Sanajr His Tomb (Mazar) is like the *Ka'bah* for the
Saint of San jar. He broke down the obstacles of
Mountains

In the land India he sowed the seed of Prostration

The Grandeur of Age of Farooq is reflected in his
resplendant visage

The guardian of the honour of the Holy Qur'an

The house of the Falsehood gets destroyed through
the Force of his sight

The clay of Punjab got its reviving ,new birth with
the blow of his breath

Our Mom got brightened through him as sun

He is himself the Lover, The messenger and carrier
of message of love

From his forehead the secrets of the Truth become
evident

☀ *M I R A C L E.*

According to some historians one of the first persons to become Muslim at the hand of *Hazrat Data Gang Bakhsh* was Rai Raju. He was Naib Hakim of Lahore at that time. On his conversion to Islam *Hazrat Data Gang Bakhsh* named him Shaikh Hindi. There is likelihood that under his influence many other people also converted to Islam.

When *Hazrat Data Ganj Bakhsh*, R.A came to Lahore, he built a Khanqahâ and a Mosque, known as â Khishti Masjidâ, outside the city on a mound to the west of Bhati Gate near the bank of river Ravi.

It is said that when the mosque was originally being built by him some of the locals pointed out that the Qibla of the mosque is not in the right direction and appears towards southern. On complaint, he asked the people to say prayer and during the prayer he showed them the Holy Kaaba, consequently its direction was right. It was the first miracle of the saint. This mosque became a model to look at for the fixing of Qibla of all the mosques in the following centuries. The historical records tell us that after the death of *Hazrat Data Gang Bakhsh*, R.A, because of the reverence and respect of the Muslims for the great Saint, the mosque has

been the subject of renovation, addition and beautification for several times by different devotees.

The great Mughal Emperor Akbar built the northern and southern massive gates and floor leading to the cenotaph. Later, in the third year of the reign of Emperor Mahiyudin Muhammad Aurangzeb Alamgir (1658-1707 A.D) an excessive flood in the River Ravi ruined the original mosque. So, keeping in view the need of mosque, within few days a new beautiful building of the mosque was built on the same foundation. The emperor also built an embankment that not only had been a major reason in saving Mosque ever after but also caused the river to change away its course further north.

Maharaja Rangit Singh (Nov.1780- June 1839) himself also had great respect for the Holy saint. He came to hold the shrine in great reverence and made many offerings. He contributed Rs. 10,000 on the occasion of each Urs of the Hazrat Data Gang Bakhsh and he also repaired the mosque periodically. After him Maharani Chand Chour (Wife of Kharak Singh and mother of Naunehal Singh) repaired the mosque and also built a beautiful vaulted chamber over the cenotaph where

the Holy Quran was recited day and night.

The already existing mosque was a flat top building having minarets but without any dome. In 1860 AD, Gulzar Shah, a Kashamirian, rebuilt the mosque on the same pattern. It was for the first time that he also built a huge dome in its center with two other small domes on its right and left. There were also low height minarets at the corners. In 1879 A.D the mosque was again repaired by Jhando chob Farosh. Some people say that there was no dome over the mausoleum of Hazrat Data Gang Bakhsh, in 1868 A.D Haji Muhammad Noor built a dome over the mausoleum.

The recorded events revealed that, in 1921 A.D under the supervision of Ghulam Rasol Khatwala, a major operation was exercised here when in place of the earliest modest mosque a pretentious building was constructed here but it was damaged in late 1960 A.D. during an earthquake. The Punjab Auqaf Department took the charge of the shrine and the mosque in 11 January 1960 A.D. As there was rapidly increase in number of visitors so the government decided to embark upon an ambitious two phases expansion plan of the Mosque. In 1978 A. D, the phase one (western side of the shrine) was completed under the supervision

of General Zia-ul-haq. The mosque was shifted from its original place further towards west. The second phase (eastern side of the shrine) was begun in 1997A.D under the direction of former Prime Minister Mian Muhammad Nawaz Sharif that has completed now. It is divided into four parts on *Mughal Chahar Bagh* pattern.

On completion, the project would have a double storey complex consisting of a basement for parking vehicles, a Sama Hall, Ablution site, Toilets, Administrative block, Atiqaaif rooms, Langer Khana (public kitchen), Library, Madressa (school), Industrial School, Quran Mahal and A/C plants. The upper storey consists of a square prayer chamber, the mausoleum, the Chillaghah of *Hazrat Khawaja Muinudin Chishti* (R.A) and a wide courtyard. The facade of the prayer chamber is a magnificent arched structure raised in blue tiles with two high cone style minarets that are gold plated. On the south, in front of the mausoleum, there are two doors. The Shah of Iran donated one of these doors that has beautiful Iranian inlaid work on gold. All the arches, the window frames and pillars in the mosque and mausoleum are in carved marble. The entire floor is also in marble. The mosque is spread over a total area of 3,68,150

sq. ft. and it is the third largest mosque in Pakistan. It can accommodate up to 52,600 people.

Hazrat Data Ganj Bakhsh is the most luminous figure of our history. While Muslim warriors conquered these parts of the sub-continent by force, the Muslim Saints identified themselves with the people, and interpreted Islam to them as a rational approach to better life in this world and hereafter. The people were not converted to Islam under any pressure of the armed forces; they accepted Islam voluntarily because of the appeal of the message of Islam as conveyed and preached by Muslim missionaries. By common consent Hazrat Data Ganj Bakhsh is a great Saint of the sub-continent. Hazrat Data Ganj Bakhsh was born in Ghazni, a small place in Afghanistan. Located at a higher altitude it is a cool place in summer. The winter is windy and cold. When Ghaznavids were in power, this town was known for its grandeur as it happened to be the capital of their empire. It is said, it is contemporary to Harrappan and Indus valley civilization. It was the centre of trade with “Khurasan” and Sindh. It was a medieval walled city with expansions of areas called “Mohallahs” developed outside the walled city. Two of these Mohallahs were known as “*Hujwer*” and “*Jalab*”. Hazrat Data Ganj Bakhsh’s family lived in the locality of Hujwer. In his book *Kashful Mahjub* he categorically prayed for Ghazno “becoming the abode of

Saints and venerable men”. Many books mention 400 A.H. or 1000 A.D. as date of birth but some writers by analysing the contemporary historical events argue it to be 1002 AD. Hazrat Data Ganj Bakhsh was a Hasani Syed i.e. a descendent of Hazrat Ali. Generally recorded is Ali Hujweri son of Muhammad Usman son of Abul Hasan ali, who was son of Abdur Rehman son of Shah Shuja son of Abul Hassan Ali son of Asghar son of Daud son of Imam Hasan who was son of Hazrat Ali. Those of ‘Alids’ who survived at Karbala sought refuge in distant lands. (There is a narration that some survivors of the tragedy came to Lahore and among them Bibi Rukayya, the chaste lady, whose tomb is revered as Bibi Pak Daman). Some question this, but dispersal after tragedy of Karbala is confirmed. Among them were the forefathers of Hazrat Data Ganj Bakhsh, apparently an affluent family, with a religious devotion, piety and learning. Being in Iran, the family of Data Ganj Bakhsh was largely Iranised. They had married Iranian Woman. In the deviation of writing the book *Kashful Mahjub* in persian, instead of Arabic, is evidence that the spoken language of the family was persian. May be his mother was also an Iranian.

The original name of Hazrat Data Ganj Bakhsh was Abul Hasan Ali when he came to be known as Saint, he was surnamed ‘Data Ganj Bakhsh’ because of his generosity. In *Kashful Mahjub*, Hazrat Data Ganj Bakhsh has referred to himself as Ali Bin Usman-bin-Ali-al-Jallaby-al- Ghazanvi-al-Hujweri. He was named after his grandfather. *Hazrat Khawaja Gharib Nawaz, Muinudin Chisti*, the celebrated

Saint of Ajmer, meditated at the tomb of Hazrat Ganj Bakhsh. After a period of forty days, he was, it is said, greatly affected by the graces showered upon him at this holy place and it was here that he got the spiritual illumination. At that moment standing at the foot of the tomb, out of respect for the great saint said: “Ganj Bakhsh-e-faiz-e-alam, Mazhar-e-noor-e-Khuda, Naqisan-ra pir-e-Kamil, Kamilan ra Rahnuma”.

It is generally thought that from that date the Saint came to be called Ganj Bakhsh. The couplet is inscribed over the marble arch on the entry gate of the tomb. Some, however, feel that the Saint was so known even during his lifetime. *Hazrat Data Ganj Bakhsh* had great and brilliant knowledge of Quran, tradition, history, jurisprudence and logic etc. that is testified by the treasure trove in the classic ‘*Kashful Mahjub*’. The supreme mission of the Saint was to make the people understand true Islam. He had great skill in discourses, debates and profoundness of thought. Hazrat Data Ganj Bakhsh, as referred to in *Kashful Mahjub* has written seven other books. Hazrat Data Ganj Bakhsh was himself a poet. He has quoted numerous verses in *Kashful Mahjub* and this shows his developed taste for poetry. The Saint, it is appears from his writings, travelled extensively. The places visited include Amul in Tabaristan, Farghana, Azerbaijan, Tabrez, Baghdad, Balkh, Merv, Baward in Turkman, Damascus, Samarkand, Eygpt, Heart, Nishapur, Hijaz, Isphahan, Khurasan and Kirman etc., etc.

Hazrat Data Ganj Bakhsh was a scholar Saint. His classic work *Kashful Mahjub* is scholarly exposition of various subjects. A deep and thorough study leads one to discover the genius of spiritualism in the form of sayings of Hazrat Data Ganj Bakhsh. Prof. Masud in his book on Data Ganj Bakhsh has copied and calculated 536 such 'Aqwal', to quote one:

According to '*Fuwaid –ud-Fuwad*' by Hazrat Nizamuddin Aulia Delhi when Hazrat Al-Khattali asked Hazrat Data Ganj Bakhsh to proceed to Lahore, he expressed surprise at the order, for, Shaikh Zanjani was already there. But he was asked to follow the orders without questioning. When Hazrat Data Ganj Bakhsh reached Lahore, the first thing he noticed was that funeral of Hazrat Shaikh Zanjani was being taken out and Hazrat Data Ganj Bakhsh led the funeral prayer. It thus dawned on him why his Shaikh had asked him to proceed to Lahore. Shaikh Al-Khattali who was the *Qutab* of the age was a man of great spiritual vision. He must have visualised that the Seljuks were likely to rise. Islam had recently entered Punjab and there was great scope of work. There is controversy among the writers about the date of arrival but it is around 1034 or 1035 AD. Two Sufi Scholars preceded Data Sahib in case of Lahore. These are Shah Hussain Zanjani and Shah Ismail. Shah Hussain Zanjani died in 1034 and his tomb is in Chah Miran. Shah Ismail died around 1048 and his tomb is on the Hall Road.

According to Syed Muhammad Latif and Tahqiqat-e-Chishti one of the first persons to become Muslim at the

hands of Hazrat Data Ganj Bakhsh was Rai Raju, who was the Naib Hakim (ruler) of Lahore. On conversion to Islam, he was named Shaikh Hindi by Hazrat Data Ganj Bakhsh. There is likelihood that under the influence of Rai Raju many others converted to Islam. There were large conversions in the area of Bhati Gate which had been named as Hujwari Gate. On complaint, the ruler, Sultan Masud referred the leader Jai Singh and other Hindus to Data Sahib where they all embraced Islam on forceful eloquent and convincing arguments of Data Sahib. Data Sahib also decided that the name of the Gate might neither be Hujwari Gate nor Jai Singh and instead be called Bhati Gate as before.

Hazrat Data Ganj Bakhsh acquired great fame and came to be recognized as the Qutab-ul-Aqtab. He had during this period many disciples who came to him for religious instructions. He had 'Khanqah' and a Mosque in his lifetime. This Mosque was re-built in 1279. It was damaged later, around late 1960s during an earthquake. It is said that when originally being built some of the locals pointed out that the '*Qibla*' of the Mosque was not exactly in the western direction and appeared towards north. On learning the objection the Holy Saint himself one day led the prayer and after that asked the people who had objected to see if the "*Qibla*" was wrongly placed. When they saw they found it directly in line with the Holy Kaaba. It was the 1st 'Karamat' of the saint. As already mentioned the most important of Hazrat Data Ganj Bakhsh was *Kashful Mahjub*. The book took quite some time to finish and he summed up

his spiritual experiences in the same. This was also the first work on Sufism written in Persain. *Hazrat Data Ganj Bakhsh* was also a scholar of Arabic but to communicate easily with his readers, he wrote it in Persian. This book was translate into English by Prof. R. A. Nicholson. He was Professor of Arabic and sometimes lecturer in Persian at the University of Cambridge. The 1st English edition appeared in 1911, second in the year 1936 and yet another in 1959. In the introduction *Hazrat Data Ganj Bakhsh* noted that the book was written in answer to some issue raised by Hazrat Abu Saeed Hujweri in regard to Sufism. The book seeks to explain divine mysteries, way of truth and stages of Sufism which one covers in his communication and effort to reach the Creator.

The Khanqah (shrine) came into existence, when infact *Hazrat Data Sahib* came to stay in Lahore. It was on a mound west of Bhati Gate. A mosque had also been raised by the Saint alongwith Khanqah known as “Khishti Masjid”. The Mausoleum of the Holy Saint, according to Tehqiqat-e-Chishti was constructed by Sultan Ibrahim a successor of Masud Ghazanvi, the son of Mahmood Ghazanvi, in whose time the Holy Saint came to Lahore. According to Syed Muhammad Latif’s History of Lahore “Having lived for thirty four years in Lahore, during which time he conferred great benefits on the prople by his learning and piety, he died in 465 A.H. (1072 AD) and was buried close to a mosque which he had himself sult. The Mausoleum was constructed by Sultan Ibrahim. *Maulana Jami*, in his book

‘*Nafaht-ul-Ans*’ and Dara Shikoh his ‘*Safina-tul-Aulia*’, speak in high terms of accomplishments of *Data Ganj Bakhsh* as a religious preceptor and from the times of Ghazanvids being upto the present day his memory has been held in the greatest veneration by all classes of people. He was a great author of his time. A fair is held at the tomb each Friday, which is largely attended by Muslims and Hindus. These days while generally there is always an atmosphere of fair on all the week days, on Thursday there is much more number of the faithfuls. This scribe saw people from all communities at the tomb including Sikhs, Christians and Parsis. While the donations and nazranas normally come to lakhs even in the surrounding bazaars there is always a hawker like loud invitation “Is there anyone in need of food”? One of the Mausoleum arches contains the word 465 A.H. The mausoleum of the saint is in a square shape encircled by seven arches on each side with an outer Verandah and an inner circle of same number of arches i.e. 28x7 on each side. The grave in the tomb itself is on a raised platform. One has to climb 3 steps to enter. The tomb has a gate and three openable windows. All the arches, pillars, window frames are in carved marble. The entire floor is also in marble. The entrances on the eastern side were re-built by Auqaf Department with two big entrance doors, one for ladies and the other for gents.

On the south there are again two main doors where people leave the footwear. The Shah of Iran donated one of these doors which was Iranian “Gold in-lay”. The original mosque which was built by Hazrat Data Sahib was re-built by Sultan

Ibrahim, repaired and was finally demolished in nineteen hundred sisties.

According to Syed Latif, the floor of the entrance to the Mausoleum and the door frames as well as platforms on the right and left was built by the Mughal Emperors. Ranjit Singh himself later came to hold the shrine in great reverence and made many offerings. He contributed Rs. 1000 on the occasion of each Urs of the Holy Saint. Maharani Chand Kaur wife of Maharaja Kharak Singh built a vaulted chamber in the Mausoleum where Holy Quran is recited day and night. Other constructions on the periphery of the shrine appear to have been raised by devotees of the Saint. There other royal gifts given to the Shrine from time to time were wells and villages in the vicinity of the Khanqah (shrine) which were made. It also appears from *Tahqiqat-e-Chishtai* that a well called Muhammad Khan Tangsalwala, which was then near the Medical College was given as Nazr to the Khanqah by Ranjit Singh, who had also given as 'Nazr' two or four other wells. These were during the construction of the cantonment of Anarkali taken over by the British, but in lieu thereof the British gave five times the area of land taken over on the other side of the River Ravi. Originally this land was also Muafi but later on the British withdrew the exemption due to the non-cooperation of the Zamindars. The proper mausoleum is a fine specimen of marble workmanship. As already mentioned, the 'Khishti' Mosque or the Mosque in brick came down during late sixties due to an earthquake. The Mosque has now been shifted from its

original place towards further west. A magnificent arched, concrete structure in Turkish architectural style has been raised in blue tiles with two high cone style minarets which are gold plated. The mosque has a vast area underground where “Langar cooking” goes on. The offices of the management of the Auqaf and some parking areas are also there. A couple of years back under directions of the Government to extend the premises and provide more space to the faithful and visitors, the Government has acquired the entire area east of Darbar. Which included private quarters and the area under occupation of Islamia High School, Bhati Gate. Now the main entrances to the Darbar will in fact start from the Circular Road. A vast underground area has been provided. The construction work remained suspended till recently and under directions of the Prime Minister Nawaz Sharif now the work has again been resumed. All the arches on the 1st floor in the eastern block with underground construction complete, which extends over a vast area, are exactly of the same style as those of marble on the mausoleum. With the accomplishment of this project a lot of space would become available for visitors. The mosque also having taken a bit of the shrine sufficient space for prayers and those in waiting has become available. The earlier construction of boundary, big gates of Langar Khana (public kitchen), and ablution place have been demolished. The Saint is highly popular with people and whenever one visits, one finds a large number of people praying, reciting Quran and invoking blessings of the great Saint. According to Syed Latif, Dara Shikoh has written in his book that any

person who visits the Mausoleum every Thursday, for forty days consecutively, his wishes are fulfilled. The death anniversary of *Hazrat Data Ganj Bakhsh* is celebrated on 18th of Safar each year. On Muharram the Mausoleum is given ‘Ghusal’. The Mausoleum, to conclude is the spiritual centre of Lahore and it is difficult to visualize Lahore without Data Sahib. So Lahore is also called ‘Data Ki Nagri’. In the absence of much material on biography of *Hazrat Data Ganj Bakhsh*, his classic *Kashful Mahjub* projects a living message of the Saint as a man of highly eminent stature in the domain of spiritualism. He was a Sufi, a Saint, a Scholar, a Poet, a Philosopher, a Teacher, a Muslim Missionary and an embodiment of the best in Islam.

According to a narration he had a luminous personality, tall in stature, neither thin nor fat, with a ruddy complexion. He had a dense beard, penetrating eyes, a harmonious and magnetic personality, verily a prince among men. Hazrat Data Ganj Bakhsh held that culture really meant the collection of virtuous qualities. He defined culture as “Dwelling with praiseworthy qualities”. A man was cultured if he acted with propriety towards God in public and private. Hazrat Data Ganj Bakhsh held that culture was not the prerogative of any particular race, and if a person acted with propriety he was cultured when though a non-Arab, and conversely an Arab if he acted improperly was uncultured. In the matter of culture, mere intelligence did not go very far, it had to be backed up with knowledge. He held that

those who have knowledge are in very case more honored than those who have intelligence. For him piety in word and deed was the Sine-qua, non-of culture.

The expansion of Data Darbar Complex undertaken by the Nawaz Sharif Government, on completion the project would have a three story complex consisting of a basement for parking vehicles, a Sama Hall, Musafir Khana, Toilets and Ablution site, a roof garden fountain water ripples and fibre glass domes surrounded by arcade approaching the mausoleum. In addition to the Administrative Block, Langar Khana, (public kitchen) Quran Mahal and stores have been rebuilt adjacent to the complex.

The complex will provide entry and exit facilities to thousands of devotees from the four gates approaching from Darbar Road, and Zaildar Road in addition to the golden gate and ladies gate in the proximity of the shrine. Devotees and Philanthrophists plan to erect a golden gate at the main entrance of the complex facing Circular Road which has opened up to the East. Thousands of devotees attend the Qawwali during the Urs and for the last many years it was held at the nearby ground of the school.

The addition at the Data Darbar Complex was planned and executed in 1992 at a cost of Rs. Six Crores on the directives of Prime Minister Nawaz Sharif. After excavation of grounds and construction of parts of basement, unfortunately the scheme was abandoned by the Peoples Party Government in 1994. The Peoples Party authorities wanted to include a shopping plaza in the complex in place of a Sama Hall. The idea was, however, resisted by the Data

Darbar Committee. After a period of two years, the work was resumed to the original design in 1997 under orders of Prime Minister Nawaz Sharif who gave the target period of one year. The total cost, however, will come to Rs. 25 crores since the preliminary construction in 1992. The project is being executed by Lahore Development Authority. Mr. Ishaq Dar, a Federal Minister has been appointed Chairman of Darbar Committee, and is looking after the construction work under strict orders of the Prime Minister. The Prime minister is being kept informed about the progress. During the last 50 years, this expansion will be the major addition which will cater to the requirements of devotees for another 50 years or so.

Hazrat Data Gunj Baksh Ali Hajveri R.A, was born in 400 A.H. in Ghazni (Afghanistan). He belonged to a Syed family (descendant of the Holy Prophet). He completed his earlier education in Ghazni by memorizing the Holy Quran. Then he studied Arabic, Farsi, Hadith, Fiqh, Philosophy etc. At that time Ghazni was the center of education in Central Asia, and it was the realm of the famous Afghan ruler Sultan Mahmood Ghaznavi.

After completing the wordly education, he searched for the spiritual education. He travelled to many places for this purpose, and finally became spiritual disciple of Hazrat Abul Fazal Mohammad bin Khatli, in Junaidiya Sufi Order, who lived in Syria. In Syria, Hazrat Ali Hajveri started his spiritual education under the guidance of Hazrat Abul Fazal, he slept less, ate

less, performed tough contemplations & meditation. Then he travelled to many countries & places like Iran, Iraq, Syria, Turkey, Arabia, Azerbaijan etc. There he met many Sufi saints & dervishes.



Once he entangled in a spiritual mystery, and wasn't able to solve it, so then he went to the tomb of Hazrat Bayazid Bistami, where he meditated for many days, even he finally solved that spiritual mystery. On another occasion he entangled, and also went to the tomb of Hazrat Bayazid Bistami, but this time he found no clue. So then he left for Khurasan (A Province in Iran), he stayed in a village, where he found a group of Sufi dervishes. Because Hazrat Ali Hajveri always wore simple & normal dress, so those Sufis said to each other that this person (Ali Hajveri) doesn't belong their group, (As they all were wearing specific dress

of dervishes). Hazrat Ali Hajveri stayed with them, they ate delicious foods, and gave him a dry bread to eat. They also mocked on Hazrat Ali Hajveri, threw on him the crusts of fruits. Hazrat Ali Hazjveri addressed God: *“O God! if these people wouldn’t be wearing the clothes of your friends (dervishes), then I wouldn’t tolerate their insulting behavior.”*

During the journey of Syria, he visited the tomb of the great Companion of the Holy Prophet, Hazrat Bilal. There he slept for a while, and found himself in Makka, where he saw the Holy Prophet with an old man, he didn’t recognize him & thought who he could be? Then Hazrat Ali Hajveri fell on the feet of the Holy Prophet & kissed them. The Holy Prophet knew what Hazrat Ali Hajveri had in his mind, so he told Ali Hajveri: “This old man is Abu Hanifa, your Imam.”

Later his spiritual teacher Hazrat Abul Fazal ordered him to go to Lahore to preach the spiritual teachings of Islam. He said: “Hazrat Shah Hussain Zanjani is already there for this purpose, so then why should I go to there? Hazrat Abul Fazal said: “It’s none of your business, just go to Lahore.” So he left Syria & came to Ghazni. From Ghazni he went to Peshawar & then to Lahore, in 1041 A.D (431 A.H). When he reached to Lahore, he saw that people are taking a coffin towards the graveyard for burial. He asked who is he? People replied that it is the dead body of Hazrat Shah Hussain Zanjani. After hearing that, he understood why his teacher Hazrat Abul Fazal sent him to Lahore. After

reaching to Lahore, he started to preach Islam & built a mosque there.

At that time Lahore was included in the Ghazni Kingdom, whose ruler was Sultan Mahmood Ghaznavi. And the governor of Lahore was Ra'e Raju, who was a Hindu & had many great mystical abilities. People of Lahore were used to supply milk to Ra'e Raju in big quantity, as a capitation. Once an old woman was on her way to pass before Hazrat Data Gunj Baksh Ali Hajveri R.A, holding a water-pot poured with milk. Hazrat Data Gunj Baksh Ali Hajveri R.A asked her to give him some milk from that. The woman refused and said that she has to give it to Ra'e Raju. Hazrat Data Gunj Baksh Ali Hajveri R.A said: *"Give some milk to me, by the grace of God, your cow will produce much more milk than usual"*. The woman gave him the pot, Hazrat Ali Hajveri drank some milk, and then threw the remaining into the river. The old woman when went to her home, she was surprised to see the breasts of her cow who were full of milk. She poured all of her pots from milk, but still the cow's breasts were full. Soon this news spread all around the Lahore, and people started to visit Hazrat Ali Hajveri, and all people brought milk for him, and he also drank some milk from their pots and then threw the remaining into the river, and all of their cows started to produce more milk. So they stopped to supply milk to Ra'e Raju.

Later Ra'e Raju sent one of his disciples to Hazrat Data Gunj Baksh Ali Hajveri R.A, as his disciples also had mystical abilities. That disciple didn't come back, so Ra'e

Raju sent another disciple, who also didn't come back. In that way, he sent all of his disciples, but no one came back at all. Finally he himself went to Hazrat Ali Hajveri, in anger. Ra'e Raju challenged Hazrat Ali Hajveri to show him any miracle. Hazrat Ali Hajveri replied: "I'm not a juggler." But Ra'e Raju tried to impress him with his miracles, and started flying in the air, Hazrat Ali Hajveri ordered his shoes to bring him down. So the shoes of Hazrat Ali Hajveri went to the flying Ra'e Raju & started to strike on his head & brought him down. Ra'e Raju was inspired & embraced Islam on his hands. After accepting Islam he changed his name as Shaikh Ahmed Hindi.

When Hazrat Ali Hajveri built a mosque in Lahore, that mosque's front was towards south, and differed from all other mosques of Lahore. So there became a doubt that this mosque's front isn't towards Ka'ba. The Scholars of Lahore objected over that mosque, but Hazrat Ali Hajveri didn't reply them. When the mosque was built completely, he invited all scholars of Lahore & said to them: "You objected over this mosque's Ka'ba direction, now look by yourself in which direction Ka'ba actually is!" When they looked at the front, they saw Ka'ba, as they are sitting before Ka'ba in Makka. All scholars felt ashamed after watching that, and apologized.

Hazrat Data Gunj Baksh Ali Hajveri R.A also built a room adjacent to that mosque, and used that room as Khanqa (Spiritual School). Many unbelievers accepted Islam on his hands, many people touched the higher stages of spirituality

under his guidance. He married twice, but both of his wives died soon after marriage. He had a son, named “Hasan”.

He lived in Lahore for 21 years, and then went to Syria to meet his spiritual teacher Hazrat Abul Fazal. And after the death of Hazrat Abul Fazal in 453 A.H, he again came to Lahore.

Hazrat Data Gunj Baksh Ali Hajveri R.A wrote many books. He died at the age of 65 in 465 A.H., in Lahore.

When Khwaja Moinuddin Chishti came to Lahore in 561 A.H (1165 AD), he stayed at the tomb of Hazrat Ali Hajveri for two weeks, where he meditated. And when he finished his meditation, he said a couplet in Farsi:

Ganj Bukhsh Faiz-e-Alam; Mazhar-e-Noor-e-Khuda
Naqisa-ra Pir-e-Kamil; Kamila-ra Rahnuma

Meaning:

Ganj Buskh (Bestower of Spiritual Treasures) is a grace to the orld; a manifester of God’s light. A perfect spiritual teacher for the beginners; a guide for perfected.



Any one writing on Hazrat Ali bin Usman Al-Hujwiri, in spite of his popularity amongst all classes of people and the deep veneration in which he has been held for nearly 900 years, is faced with considerable difficulty. There is no authentic biography of the saint, no record of his table-talks (malfuz) by his immediate disciples and companions, no

detailed account of his life and teachings in earlier tazkiras or biographical dictionaries of saints of any importance except the Nafahat-ul-uns of Abdur Rahman Jami. References are to be found in later hagiological works but the information is scrappy and mere repetition of the Nafahat. Only Dara Shukoh, in his Safina-tul-Aulia, gives us a brief but informative account of the great saint and speaks of his numerous karamat, which he does not mention, except the one relating to the direction of the mosque built by Ali Al-Hujwiri. This paucity of material relating to the life of Hazrat Data Ganj Bakhsh, as he came to be popularly known, may have been due to the fact that Lahore had to pass through a series of political revolutions and military depredation during which most of the written records of all sorts must have perished.

Secondly, the Chishti, Suharwardi, Naqshbandi and Qadiri silsilas became the most popular silsilas in the subcontinent and the Junaidi silsila, to which Ali Al-Hujwiri was affiliated, does not appear to have had an effective organisation in this country. The absence of biographical accounts has in a way been a blessing in disguise as no miracles, no legends, no fiction has gathered round his name to obscure his personality. His monumental work on Sufism, the universally esteemed Kashf-ul-Mahjub and his Kashf-ul-Asrar, probably an apocryphal work, are the only authentic sources of information for his life and thought.

Abul Hasan Ali bin Usman Al-Hujwiri Al-Jullabi Al-Ghazanwi was born probably in Ghazni (Hujwir) where his family had settled and the members of which were held in high esteem for piety and learning. He was known as Ali Al-Hujwiri Al-Jullabi, Al-Ghazanwi because he lived for a long time in Hujwir and Jullab, the two suburbs (Mazafat) or quarters (Mohallas) of the city of Ghazni. Little is known of his early life or his education. Amongst his teachers, he mentions Abul Abbas bin Muhammad Al-Shaqani.

"I was very intimate with him" writes he "and he had a sincere affection for me. He was my teacher in some sciences. During my whole life I have never seen anyone of my sect, who held the religious law in greater veneration than he." He also mentions Shaikh Abu Jaafar Muhammad as-Sayadalani with whom he used to read out the works of Hasan bin Mansur al-Hallaj, and another scholar-saint was "Abdul Qasim Abul Karim bin Hawazin al-Qushairi (d. 438-39 A. H.) whom he knew well and who, according to him, was the wonder of the age by virtue of his spiritual life and other manifold virtues. He visited and "had much spiritual conversation with Abul Qasim bin Ali bin Abdullah al-Gurgani who was unique and incomparable in his own time." Besides the above, he mentions Abul Abbas Ahmad bin Qassab, Abu Abdullah Muhammad bin Ali Al-Daghistani, Abu Said Fazl-Ullah bin Muhammad and Abu Ahmad Al-Muzaffar bin Hamdani.

Abul Fazl Muhammad bin Al-Hasan Al-Khuttali was his spiritual teacher. He was well-versed in tafsir and riwayat. He was a follower in Sufism of Junaid. "I never saw," says Al-Hujwiri, any one "who inspired me with greater awe than he did." He died at Bayt-al-Jin in Syria. Ali Al-Hujwiri was with him at his death-bed with the dying saint's head resting on his bosom. His spiritual guide said to him, "O my son, I will tell thee one article of belief which if thou holdest it firmly will deliver thee from all troubles. Whatever good or evil God creates, do not in any place or circumstance quarrel with His action or be grieved in thy heart."

After having completed his studies, he travelled widely as was customary with early Sufi Shaikhs, in Syria, Iraq, Iran, Azerbaijan, Tabaristan, Khuzistan, Kirman and Transoxiana and met several prominent Sufis of the time. In Khurasan alone he is reported to have met 300 Sufis. He relates an interesting encounter with a group of sufis while on his way to
Khurasan.

"Once I, Ali b. Uthman al-Jullabi, found myself in a difficulty. After many devotional exercises undertaken in the hope of clearing it away, I repaired-as I had done with success on a former occasion-to the tomb of Abu Yazid, and stayed beside it for a space of three months, performing every day three ablutions and thirty purifications in the hope that my difficulty might be removed. It was not, however, so I departed and journeyed towards Khurasan. One night I

arrived at a village in that country where there was a convent (khanqah) inhabited by a number of aspirants to Sufism. I was wearing a dark-blue frock (muraqqa-i-khishan) such as is prescribed by the Sunna: but I had with me nothing of the Sufi's regular equipment (alat-i-ahi-i-rasm) except a staff and a leathern water-bottle (rakwa). I appeared very contemptible in the eyes of these Sufis, who did not know me.

They regarded only my external habit and said to one another, 'This fellow is not one of us'. And so in truth it was: I was not one of them, but I had to pass the night in that place. They lodged me on a roof, while they themselves went up to a roof above mine, and set before me dry bread which had turned green, while I was drawing into my nostrils the savour of the viands with which they regaled themselves. All the time they were addressing derisive remarks to me from the roof. When they finished the food, they began to pelt me with the skin of the melons which they had eaten, by way of showing how pleased they were with themselves and how lightly they thought of me. I said in my heart: 'O Lord God, were it not that they are wearing dress of Thy friends, I would not have borne this from them.' And the more they scoffed at me the more glad became my heart, so that the endurance of this burden was the means of delivering me from that difficulty which I have mentioned, and forthwith I perceived why the Shaykhs have always given fools leave to associate with them and for

what reason they submit to their annoyance."

He is reported to have travelled for forty years, during which he used to offer his prayers always in congregation and was always in some town for Friday prayers. Like his spiritual guide he disliked ostentations, and wearing of Sufi symbols which he regarded as marks of hypocrisy.

Once in Iraq where he appears to have settled down for some time, he occupied himself in amassing wealth and giving it away so lavishly and inconsiderately that he ran into debt. Then some one who saw his plight wrote to him as follows: "Beware that you distract your mind from God by satisfying the wishes of those whose minds are engrossed on vanity. If you find anyone whose mind is nobler than your own, you may firstly distract yourself, since God is sufficient for his servants." This advice he appears to have followed and obtained relief from his predicament.

It is not clear whether he married or not. From his statement in *Kashf-ul-Mahjub* it appears that he had a very poor opinion about women in general which might have been a result of his own unhappy experience of association with women. The Sufis were divided about their views on celibacy, women being regarded by some Sufis as an entanglement and obstruction in the pursuit of the knowledge of God which required complete absorption in prayer and meditation. The short and unpleasant experience

of married life to which Nicholson refers in his Preface to the English translation of *Kashf-ul-Mahjub* is given here. :

"A woman was the cause of the first calamity that overtook Adam in Paradise, and also of the first quarrel that happened in this world, i.e. the quarrel of Abel and Cain. A woman was the cause of punishment inflicted on the two angles (Harut and Marut); and down to the present day all mischiefs, wordly and religious, have been caused by women. After God had preserved me for eleven years from the dangers of matrimony, it was my destiny to fall in love with the description of a woman whom I had never seen, and during a whole year my passion so absorbed me that my religion was near being ruined, until at last God in His bounty gave protection to my wretched heart and mercifully delivered me. In short, Sufism was founded on celibacy; the introduction of marriage brought about a change." The inference drawn by Nicholson about Ali Hujwiri having married is far fetched and the passage referred to above may be interpreted differently.

Ali Al-Hujwiri came to Lahore under orders from his Pir as successor to Shaikh Husain Zanjani at a time when as a result of the interruption of the Seljuks on one side and the rising tide of Hindu resistance on the other, the Ghaznavid Empire began to dismember rapidly and life in Ghazni itself was disrupted. The saint had to leave Ghazni in difficult circumstances and had to leave his books behind. According

to *Fawid-ul-fuad*, Ali Al-Hujwiri reached Lahore at night and in the morning found the people bringing out the bier of Shaikh Husain Zanjani whom he was to replace in Lahore. "Shaikh Husain Zanjani and Shaikh 'Ali al-Hujwiri were the disciples of the same Pir who was the *Qutb* of the age. Husain Zanjani had been settled in Lahore for some time. Later the Pir directed 'Ali Al-Hujwiri to go and settle in Lahore. Shaikh Hujwiri pointed out that Shaikh Zanjani was already there. The Pir again asked him to go. When 'Ali Al-Hujwiri in compliance with the order of his Pir reached Lahore it was night time. The bier of Shaikh Husain was brought out of the city (Lahore) in the morning." He does not appear to have found Lahore a congenial place to live in, as he found himself amongst uncongenial people. He writes: "My Shaykh had further traditions concerning him, but I could not possibly set down more than this", my books having been left at Ghazna-may God guard it- while I myself had become a captive among uncongenial folk (*darmiyan-i-najinsa*) in the district of Lahawur, which is a dependency of Multan. God be praised both in joy and sorrow."

At Lahore he settled at the place where his mausoleum now stands. He built a mosque here and gathered round himself a group of students. He gave up teaching because this, according to him, engendered a spirit of superiority over others. About the mosque mentioned above, Dara Shukoh relates a story which is the only Karamat, as already

mentioned, ascribed to him. "In Lahore 'Ali Al-Hujwiri took to teaching during the day and instructing those who were the followers of the Truth at night. Thousands of unlettered persons became alims; Kafirs accepted Islam, the misguided began to follow the Path, the insane recovered reason and sanity, the imperfect became perfect (in knowledge), the sinners became virtuous". Lahore was at that time the centre of "Ulama who benefited by studying under him". Speaking of the mosque referred to above, Dara Shukoh writes, "He had built a mosque, the Mihrab of which was turned a little to the south as compared with the other mosques. The Ulama of that age raised an objection in regard to the direction of the Mihrab. One day he assembled all of them, and led them in prayer. Addressing the assembled Ulama he said, 'Look! in which direction is the Kaaba? The Ulama saw that all the veils (hijabat) had been removed and they could see (in front of them) the Kaba-i-Hijazi".

It is claimed that Ali Al-Hujwiri converted a large number of the inhabitants of the area to Islam. One of the earlier converts was one Rai Raju, the naib of Lahore during the time of Sultan Maudood. On conversion to Islam he was named Shaikh Hindi. His descendants have been since that time the custodians of the mausoleum.

Ali Al-Hujwiri died on the twentieth of the month of Rabi-ul-Awwal 465 H.E. The date, the month and year are all conjectural. Most of the early writers are agreed on the year

455 H. E. on the basis of the various chronograms incorporating the year of his death. Prof. Nicholson has suggested that he died between 465 and 469. Mr. Yahya Habibi in a well-argued article published in the Oriental College Magazine, Lahore (Volume 36, pp. 27-43) has examined the question of the year of death on the basis of *Kashf-ul-Mahjub*, and the internal evidence it provides of the dates of death of those of his contemporaries with whom Al-Hujwiri was in close touch. He has come to the following conclusions:

- (i) That *Kashf-ul-Mahjub* was completed sometimes between 481 and 500, A.H. and that, (ii) the saint died sometimes between 481-500 A.H.

One is inclined to agree with Mr. Habibi. The most disturbing statement of Al-Hujwiri is that he was with his Pir in Syria when the latter died. According to 'Allama Zahabi, Khuttali died in 460 H. E. and this date is commonly accepted. According to Mufti Ghulam Sarwar Lahori, Khuttali died in 453. Even if this date is accepted, will it be too far-fetched to infer that Al-Hujwiri came to Lahore after that? He mentions nowhere his fellow murid Husain Zanjani whom he is supposed to have replaced. The date of the death of Husain Zanjani also presents similar difficulties.

Very little is known of the life of Al-Hujwiri in Lahore.

There is only one mention of Lahore in his *Kashf-ul-Mahjub*. We do not know anything about his daily life, the sort of people he met, his friends and pupils. A man of his disposition and active habits must have been engaged in religious exercises which he mentions in his book and in promulgating and popularising Islam and sufi doctrines. In *Ketab Kashf-ul-Asrar*, he relates that he met one Husam-ud-Din and was much impressed by his piety. He was ninety years old. He asked Husam-ud-Din for advice about his spiritual well-being. The Sufi replied, "Keep constantly occupied in bringing solace to the heart of the people and making them forget their miseries". Do not hurt the feelings of anyone". Do not waste the knowledge you have gained ". Constantly, remember your Pir." Another person mentioned in *Kashf-ul-Asrar* is Karim-Ullah Tajir (merchant), a very wealthy man, who lost all that he had " his wealth, his son and his wife. This story is related to impress his disciples with the transitoriness of worldly belongings.

Al-Hujwiri was buried near the mosque which he had built during his life-time. Several Sufi-Shaikhs besides multitudes of people from all sections of society have since visited the tomb. *Hazrat Muin-ud-Din Chishti* is reported to have stayed there for Itikaf and when he left the place he recited the following couplet:

It is from this time that Ali Al-Hujwiri, according to popular

tradition, came to be known as Data Ganj Bakhsh (the master who bestows treasures). In *Kashf-ul-Asrar*, however, he complains that people call him Ganj Bakhsh though he was penniless. This would mean that he came to be known as Ganj Bakhsh during his life-time and this appears to be more reasonable. It is significant that many rulers and saints after him came to be known by similar appellations " Lachhman Sen of Nuddea, Qutb-ud-Din Aibak, Sultan Sakhi Sarwar and Shaikh Hamid Ganj Bakhsh Qadiri.

The tomb of Hazrat Data Ganj Bakhsh is situated outside Bhati Gate of Lahore. Towards the north is a graveyard, a well and a bathroom. The courtyard to the east of the well was built by *Rani Chand Kaur*, wife of Kharak Singh. Some of the extant buildings were built by Akbar and later repaired or rebuilt by Maharaja Ranjit Singh. Adjoining the porch is a mosque, an extension of the one which the Shaikh had built during his life-time. To the east of this mosque is the grave of Shaikh Sulaiman Mujawir which was built in the time of Akbar. In front of it is the gate of a small room where *Hazrat Khwaja Muin-ud-Din* performed his Chilla. To the west of the tomb is the courtyard for the reciters of Quran.

The tomb of Ali Hujwiri is built on a white marble chabutra. The enclosure of the chabutra, was built by 'Iwaz Khan, an elephant-keeper of Maharaja Ranjit Singh. In the centre is the tomb of Al-Hujwiri and the two graves on its

sides are of Shaikh Ahmad Sarkhasi and Shaikh Abu Saeed Hujwiri at whose request the *Kashf-ul-Mahjub* was written. The tomb, a chabutra and some buildings surrounding it were first built by Zahir-ud-Daula Sultan Ibrahim, nephew of Sultan Mahmud Ghaznavi.

In 1278 A. H. Noor Muhammad Sadhu built a dome (Gunbad) on the enclosure. Several copies of the Quran presented to the mausoleum are preserved. The most prized of them are; the one presented by Moran, the mistress of Maharaja Ranjit Singh; the second by Muhammad Khan Chaththa of Ahmadnagar; the third, an autographed copy by Nawab Nasir Jang of Deccan and the fourth by Amir Bakhsh. A copy of the Quran was presented by Maharaja Ranjint Singh after his victorious campaign against the Afghans, and a copy written in musk was presented by an unidentified devotee.

Note: The above monograph was published in 1967. Since then, because of renovation from time to time, a lot of improvement can be witnessed in the premises of the shrine.

**Gems of Wisdom by Hadrat Daata Ganj Bakhsh
Abu al-Hasan 'Ali al-Hajweri Radi ALLAHu Ta'ala Anho**

- A person's nobility and elevation in status is not judged by miracles but by chastity and purity in his dealings.
- The deterioration of the entire nation is based on 3 things deteriorating – When the ruler is uneducated – When an Aalim does not practice upon his knowledge

- and when the poor lose faith in ALLAH SubHanuhu wa Ta'ala.
- The saviour of a person is his adherence to religion and his destruction is in his objections to it.
- If any desires based on you own desires enters any work then the blessings are taken away from it.
- Knowledge is expansive while a person's life span is short, therefore it is not compulsory to learn the many different branches of knowledge although it is necessary to learn that much as is required to make deeds and actions proper and correct.
- To stay away from unmindfully wealthy, the lazy needy and the ignorant dervishes is regarded as worship and prayer.
- A Sufi is that person who has the Quraan in one hand and the sunnat of the Prophet Sallallaho Alaihi wa Sallam in the other.
- Fanah (lost in the remembrance of ALLAH SubHanuhu wa Ta'ala), it's explanation is the eradication of ignorance, to obtain knowledge and destroy desires and neglectfulness, to adopt constant remembrance of ALLAH SubHanuhu wa Ta'ala. This quality now becomes to constant and that's when the person is totally absorbed in ALLAH SubHanuhu wa Ta'ala 's love as a result he becomes immortal by self destruction.
- Acceptance are of 2 types – firstly the acceptance of the servant by the supreme master (ALLAH SubHanuhu wa Ta'ala) and secondly the acceptance of

the master by the servant ie. His every action and every decision is either followed or pleasurable in its prohibition. That person sees the “Hand” of ALLAH SubHanuhu wa Ta'ala in every bounty and he regards sorrow and happiness, life and death as the bounties of ALLAH SubHanuhu wa Ta'ala.

- Tasawwuf (Sufism, Mysticism) has a few levels, firstly forgiveness, Secondly – Inclination towards ALLAH SubHanuhu wa Ta'ala, Thirdly – abstinence from the pleasures of the World, Fourthly – Total reliance on ALLAH SubHanuhu wa Ta'ala.
- To worship successfully the position of manifestations and observations is reached.
- Oh! Dear friends, seek knowledge, learn knowledge and practice on that knowledge.
- A poor person is he who possesses nothing in the World nor does he wish to possess anything nor does he show sorrow at the loss of any Worldly possession.
- Marriage is lawful for every man and woman. He who can support a wife and family, then it is Sunnah for him but he who cannot safeguard himself from Haram, it becomes Fard upon him to marry.
- The most excellent form of Ibadah is to oppose your desires.
- The example of the soul is similar to Shaytan and to oppose it is the wonder of works

(Source : Internet)

Mohammed Abdul Hafeez, B.Com.
Translator ‘ Muslim Saints and Mystics’
(Tadhikra al- Awliya),
Hyderabad-36, India.

**Kitab Kashf-ul- Asrar (Revelation of the Secrets) by
Data Gunj Baksh**

INVOCATION

Praise is to Allah who has created us in composition of four elements and presented us in the universe. And who made love the foundation of the world; God Himself was the first lover for He loved the Prophet Muhammad. Praise is to the Prophet whom God hath raised from the dust of the earth with great dignity. God hath cleansed him from the sins of the world.

When the Almighty desired his presence He sent a swift steed to bear him to Heaven and gave him Gabriel, chief of the Angels, to be his messenger. Verily the power of the Prophet is great, whereby he broke the Moon in twain with his finger. Of the four friends of the Prophet also is praised, even to Abu Bakr, Umar, Usman and Ali. They are like unto four jewels sparkling on the hand of the Prophet. Each out shineth the other in beauty?

I would like to mention here that I have written intentionally this book in briefly because by reading the

lengthy books the people will feel bored and no interest at all in this matter.

There is my request in this matter to the readers of this book that if they find any sentence which is not suitable in this book so for this reason it should be corrected it and kindly ignore it and forgive me in this matter for which I shall be obliged for all of you.

I have many good advices and instructions with me for *Taleb* (student) and it refers to a person who is committed to a *Murshid* (spiritual master) in a *Tariqa* (spiritual path) of Sufism. Also known as a *Salik* (Arabic: سَالِك) and I hope that with the help of such advices and instructions they can become the leaders of the learned persons.

I would like to inform all of you that I have written my book '*Kashf al-Mahjub*' (*Revelation of the Veiled*) with my deep love of my heart and completed it in a very short period of time.

Now I have written some important and necessary advises and instructions in this magazine '*Kashaf-ul- Asrar*'

and I think that this magazine is better than some other *Azkar* (recitals).

All praise is to be Allah's, the Lord of all creations and all praise which we express for Him and for which He is free from it and Who only will provide us divine help and Who will also guide us.

First I discuss about the *Fakir* and for him it is compulsory to be kept away from the following persons.

1. Kings.
2. Officers.

So he should think his friendship and closeness of the above persons as the friendship of the dragon and snake. Because the *Fakir* when become the friend of kings then he will spoil the following.

1. Preparations of the journey.
2. Provisions of the journey.

Regarding the dress code I have mentioned many traditions and *Hikayats* (stories) in my book 'Kashaf-UL-

Mahjub'. So now I only want to say that by keeping wearing of the cap of Turkey (Turkey Kala) one cannot become a *Fakir*. But by keeping and wearing a cap of infidelity on your head and with the condition of follow willingness of Allah and in that condition and in such position you should remain *Fakir* and then also in such condition and your position and status will be termed as faithful and for this reason you will become real *Fakir*.

If the *Fakir* will keep wears his dress code of the *Fakir* with the intention to become the friend of the rich and wealthy persons then such the *Fakir* will be termed as the fire worshiper. In such condition he will follow the pride and arrogance due to the above reason. The importance of the presence of the *Fakir* with his *Murshid* (spiritual master) is more important than all other things. So for this reason he should remember the marks of his *Murshid* (spiritual master) always.

A person will become the real *Fakir* in the following conditions.

1. Journey.
2. Poverty.
3. Penurious.
4. Affliction.

Once Allah's last prophet said about the poverty (Faqr) that how the *Fakir* can able to get knowledge of Allah. So the companions asked " Oh : Prophet of Allah, in this matter Allah's knows better." At that time the angel Gabriel came there and he brought the following message of Allah.

Do they not travel
Through the earth, and see
What was the end
Of those before them?
They were superior to them
In strength : they tilled
The soil and populated it
In greater numbers than these
Have done : there came to them
Their apostles with Clear (Signs)

(Which they rejected , to their
Own destruction) : it was not
God who wronged them, but
They wronged their own souls.

(Quran, chapter Rum verse number 9)

So Hajuri has proceeded on the journey for travel and tourism purpose on the earth and this journey's wealth is unlimited. So follow it and start the travel at this time and leave the following things.

1. Proof.
2. Reason.

If you are eligible to bear the expenses of the journey then you can proceed for Hajj pilgrimage and face the difficulties and problems on this way so that you can enter into the field of the reality.

So from that day I have started my travel and tourism on the earth and have observed wonderful things of the mankind. In brief once on the back side of river Mavara there is a reservoir where I went there for ablution and at

that time I have looked at the goblet and I find my favorite and beloved lover in it. So I understand this matter that there will be connection from heart to heart. So you should select the lover first and then sacrifice your life for him and so in this matter you should say with confidence that if life is sacrificed in this way then it will be better for you. Then watch the attributes of Allah so that you should become the lover of your lamp. And do not think about that there will be grief and trouble in this way and face whatever will be happening in this matter and such thing is better for you and such results will be good for you.

First select the beloved then sacrifice your life for the beloved. So in this matter he should say with confidence that if his life is lost then such loss is best on this way. Then you should observe Allah's attributes (*Safat*).

It is better for you to take out pride from the body. Upon my arrival in India I find Lahore and its surrounding areas like heavenly abode so for this reason I was settled down there and started teaching and preaching work while settling

in this area with hopes of its expansion to other adjoining and distant territories. After some period of time I have come to know that due to this profession there are likeness and favour in my mind for the government and the nearness of the royal line of officers so for this reason I have abandoned this work and I have ignored it.

Oh : *Taleb* (student) and it refers to a person who is committed to a *Murshid*) you should make your daily recital of ‘Ya Habib’ or ‘Ya Latif’ in your veins and fibers and to follow the following things.

1. To become a man of the right path of Allah.
2. To worship Allah during night time.
3. To expand pores of your existence.
4. To weep more.
5. To be happy for the short period of time.

On this matter find herewith Allah’s saying and instructions which is as follows.

“ It is required for less laughing and for more weeping. “

To visit the river in the morning time and love Khizr

(name of a prophet immortalized by the fountain of life) and continue *Zikar* (recital) of the above names so that you can find your goal in your life. It is must and compulsory things for you so to ignore desires of *Nafsani* (soul) and to leave worldly relations and adopt loneliness.

Whatever you get from the mankind should be given to the *Fakir* and the needy persons and you should not keep anything from such things for your personal use and benefit and you Should not engage in any other works except *Zikar* (remembrance) of Allah. If you pass from any grave or tomb, then recite the verse *Fatiha* from the holy Quran so that the person of grave or tomb will be benefitted and comfort you with his prayers in your favor. If you possess any seed of date with you then you should return back to it and do not keep with you. If you know any secret of your friend then you should not disclose it and do not feel and be disgusted in this matter so that for this act of good deed there will be beneficial for you.

Did you know that *Mansur Hallaj* had disclosed

something of the secret of his friend and for this reason he was killed for his mistake. In the story of the execution of Hallaj, it was mentioned that the mystic who had uttered the words “I am the truth” in a state of ecstatic contemplation. And for this reason *Mansur’s* knowledge of Allah was totally not helped him in this matter. There is no doubt that *Khizr* (name of a prophet immortalized by the fountain of life) is the friend of saintly persons.

The following things are available to holy persons due to their sources.

1. *Baqa* (survival).
2. *Mushada Rabbani* (witnessing the divinity).

It is an obligation for you to have friendship with *sala Rahmi* and it means kindness towards one’s relations.

It is compulsory for you to think about your parents as your *Qibla* (venerable) and in this matter there are some details of instructions which are mentioned in the commentaries of holy Quran for our guidance and help in this respect.

I have heard by *Hazrat Husamuddin Lahori* that to prostrate at the graves of the parents is not an act of infidelity. If somebody will face difficulties and problems then he should visit the graves of his parents and pray there so that he will be benefitted in this matter. I have also heard by *Hazrat Husamuddin Lahori* that the soul is infidel so for this reason it will be dies with the help of the following things.

1. With help of *Haq* (truth).
2. Silence.
3. Hunger.
4. Loneliness.
5. To leave one's relations with the mankind.
6. To remember always Allah in loneliness.

When *Sheikh Hussam uddin* was at time of his death and he has requested me for the prayer for ending his life with faith. I remember well that I had put my ear in his mouth and heard that he was saying that “ Oh : Allah You are my Lord and I am your slave.”

His age at that time was 80 years old and he was very pious person of his time. I remember well that when I have asked his last advice then he told the following.

1. To console and help every person.
2. To follow good deeds.
3. To say always such things which will bring results and good thing.
4. Not to hurt anybody.
5. Be kind towards all.
6. To become a friend of Allah and not to become another person's friend.
7. Not to waste your knowledge.
8. To think wealth and children are the cause of the trouble and problems.

‘Oh : Hajuri watch me in the condition of agonies of death and during this time my sons are not helping me with this problem and whatever I have made is helping me in this matter and also the good deeds only are helping me in this difficult situation and problem. So for this reason it is

compulsory for you that you should work hard to console and do work for the welfare of the parents and mankind.’

I have heard from Tajuddin that the persons have seen a black beetle near the jasmine plant and he was besmeared with soil and that time he was very sad there in his condition. So the persons have asked him what was happening to your jasmine. And he replied that he was heard that it was damaged by the fire accident. So for this reason the persons told him that your love is not perfect and if you were true lovers then you were not kept behind in this matter and you were also died with your lover and beloved. He replied that “Friend I was in the foreign land and so it was happening during my absence. Now for this reason even I think to look of this place as an important thing for me so I have tried to find the place in this matter but I could not find it. But it is very unfortunate that I could not trace back the place and its location. Because I love the place where I was born and treat its soil as the crown of my head. So I am pouring soil on my head.”

Oh my friends become the true lover and die near the foot of the teacher (*spiritual master*). Always remain stay near your *Murshid* (spiritual master) so that you will be benefited by the look of your Sheikh and in this way you can able to know the secrets of the following.

1. *Haqiqat* (truth).
2. *Tariqat* (spiritual path).

One part of this book is ended here and the other part starts from here and which is available as follows.

Dear friends you are requested to note my advices and instructions with more care and attention in this matter as these instructions will help you as these are very important that you cannot imagine in this respect. So due to this importance I must say that if you will be secured the post of Amir of 7,000 grades and which will not be more important than this status. Because at last you will return from this world in the shape of handful soil and your value is a drop of semen. So in this matter why there should be pride and such wrong attitude.

And at last whatever you will get from this world is the four yard shroud for your body and also this is not sure that whether you will get it or not.

Oh : *Taleb* (student) (It refers to a person who is committed to a *Murshid*) think about the following things and leave these things.

1. To leave vanity and pride.
2. To become a man of right path leading towards Allah.
3. To keep away from unknown persons.
4. To think wealth as a problem so distribute it among hungry and helpless persons.
5. If you will not act on the above advises then the wealth will spoil you in the shape of insects in the grave.
6. If you distribute the wealth then it will become your friend and it will become the cause of your comfort and peace in your grave.

Your hands and foot are your enemies. Upon your death your foot will declare why you have gone at wrong places and the hands will declare that why you have touched

another person's belongings and the eyes will declare why you have seen in the things with evil look. So take care of the all above things and so do not desire anything wrong in this matter.

To look at your evil deeds and pray Allah for His forgiveness in this matter and you should follow these advices.

1. To fulfill *Murshid's* (spiritual master) rights.
2. To be kind to the weaker sections of the mankind.
3. To avoid eating of illegal food.
4. Do not visit at such place where there is a possibility of the disrespect.
5. To sit at such place where there is a possibility of the respect.

One holy person said the ten good things which will remove the ten worst things and the details are mentioned as follows.

1. Repentance for sins.
2. Lie for subsistence

3. Backbiting for actions.
4. Grief for life.
5. Charity for distress.
6. Anger for wisdom.
7. Regret for generosity.
8. Pride of knowledge.
9. Good deed for bad deed.
10. Injustice for justice.

I am advising the above good deeds to all *Taleb* (students) and It refers to a person who are committed to a *Murshid*) so that they should act upon them and pray for me and remember me in their prayers and they should know Allah only and for this reason they should not look at any other person.

The *Taleb Haq* (one who seeks Allah) should compulsorily leave pride and arrogance and self conceit in principally and even try to remove these things from his city.

The names of Allah which I have mentioned in the

previous pages of this magazine and for which I could not able to mentioned their attributes completely and request you all to recite all these names.

Luqman says that he has got 8,000 advices in the company of 4,00 prophets and out of these totals advises he had acted upon only on eight advises and with the help of these instructions *Taleb* (student) and it refers to a person who is committed to a *Murshid*) can able to find the right way of Allah. The details of advisers are as follows.

1. To control the heart during prayer time.
2. To become helpers of *Jamat* (congregation).
3. To control your eyes upon your visit to another person's house.
4. To control your tongue among the mankind.
5. Do not forget Allah at any time.
6. Do not forget death at any time.
7. Do good deeds in favour of other persons and forget it.
8. Forget bad deeds done by others for your damage and losses.

Dear friends, I request you all to remember all the above advices and instructions. I have acted upon all these advises and instructions which I was hearing from my father.

My place of birth is Hajur and I pray Allah for its safety and security from calamities as well as problems and injustice and cruelties of unkind rulers. I have seen and was passed by many strange and grave circumstances in Hajuri and if I mention the same then the pen will cry and weep and so for this reason I have tears in the eyes.

There was one person there in Hajuri and his name was Sheikh Buzrug who once told me to write one book which will remember me in the world so I told Sheikh that those who will claim that they know something but actually they did not know anything. Upon that Sheikh's insisting I have written one book and presented to him and the Sheikh upon checking the book have told me that I have become pious one so I told him that I need his favor and attention in this matter and at that time I was twelve years old. I remember the Sheikh's advises which are as follows.

He told the persons should love their beloved and the beloved is Allah and those who will remember Him then due to this reason He will become kind and favorable to them. So they should follow *Mashqooq Majazi* (worldly beloved) and as per the sayings of Allah's last prophet *Majaz* (outward appearance) is bridge of reality.

To keep and have a love of *Fakir* in your mind. My teacher Sheikh Abu Qasim to whom I have presented this book and he has said "For *Fakir* there is nothing more important for him than the imagination of his Sheikh. *Fakir* should think his Sheikh as *hazir* (presence) and *nazir* (spectator)".

Murshid (spiritual master) should watch and check his disciple by the source of revelation. When the *Fakir* makes a pledge (*Bay'ah*) to a *Murshid* (spiritual master) the Fakir becomes initiated as a *Murid* so if he is fit and suitable and also have ability in him then he should proceed further and to pledge in this matter otherwise in such case the position of *Murshid* (spiritual master) and *Mureed* (student) will

become useless and no benefit at all and so if *Fakir* does not possess ability in him and for this reason he is not fit to makes a pledge.

Fakir's Maslak (school of thought) is very hard and also it is tough task to follow it firmly. I have decided for the journey so that there should be no rust (damage) on the mind and also for its work of burnish. As you know well that there will be rust on the iron and it will be away or remove from the work of burnish.

“ Oh : my beloved pray Allah for me. Oh: Allah to make my heart as bright lamp and to create the desires of your remembrance and makes my heart empties from other things and to make my Murshid (spiritual master) to kind towards me.

First to give me ability of thanks for your favors and then grant me wealth by your favor and kindness. First clear from my ill-will then give me favor from your side. First give me patience and then give me diseases. Oh : Allah grants me such thing which is full of good deeds and which

are good things. Allow me divine help to speak such thing which is having the likeness at your side.”

The beginner should not listens ecstasy and even he should not go near it and so he should keep away from it. As this way is very difficult and with problems. On this way there is more possibility of down fall. You should not live in loneliness. Pray Allah for the help to get company of the perfect Murshid (spiritual master) so one should choose a Shaikh who is perfect and to become insane in the love of the Murshid (spiritual master). Without conversation with the beloved one should not follow anything in this matter and it will not be useful and good and it will be termed as ignorance.

Oh : True lover hears I remember one saying of my friend who used to tell me that “ Oh : Friend if Allah will be kind and merciful with me then I should go to the jungle and remember Him there and should not engage other than Allah . So I told him that I like this thing that he should be with his friend. He should be away from the sayings of

others and ignore the unbecoming things and one should try his level best to live in the company of pious persons.”

Allah is Hakim (The Judge) and Aleem (The All Knowing), Aziz (The Mighty), Shafiq (The Kind). His favor and kindness is available for all general persons.

Allah is Karim (The Generous)

Rahman (The Beneficent)

Gaffer (The Forgiver)

Qahar (The Dominant)

Wahab (The Bestower)

Sultan (The King)

Hannan (The Merciful).

Allah will hear the complaints of sinners and will help them in this matter.

So I requested Allah not to put any condition at the time of martyrdom and allow my lover to stay at my side and do not give punishment to me, I am in disease and patient so facing problems and difficulties in this matter. But you are *Shafi* (healer) and *Kafi* (sufficient) in this matter.

I like the habit to live in loneliness. I would like not to see any face other the lover's face. Oh : Ali the mankind used to say you Daata Gunj Baksh but actually you do not have single grain with you so for this thing you should not think this a matter of immense pride as it will be termed as arrogance.

Ganj Baksh (Ganj Bakhsh (Persian/Urdu: which means the master who bestows treasures) and Ranj Baksh (the master who bestows grief) and this ability and power which belongs to the personality and authority of Allah and he is not having similar example or nobody has same status like Him (Allah) and for this reason He (Allah) is free from doubt and example. Till your life not to go near shirk (polytheism) and think Allah is one without any partner.

Oh : My Taleb (student) (and it refers to a person who is committed to a Murshid) this world is like a boat on the water and the country is without water so become diver and does not drown in it. Because due to such thing and which will bring some benefit to others. Do not hurt another

person's heart.

You should become like the Sultan of Islam who will defend the faith and will fight against injustice and problems and who know well about gain and loss as well welfare of the general persons. You should not become careless one.

Think the world as low and mean and do not demand the other world also but should think it as punishment. You should become a seeker of Allah and so that you should become the perfect and successful man. Understand Tama (greed) and khuwari (misery) completely and know it well. You should Keep away from worldly fraud and wisdom. Pray Allah for your faith and wisdom. Think your Murshid (spiritual master) as your *Qibla* (venerable) and do not make your soul fat and to act upon advising.

Oh : Ali why do you do laugh and make jokes as you are person of light and your presence is as graceful as Sinai mountain. So keep away from Satan. You are light in the world and should become as earthy so that you will become good and desired to be called as pious child. Oh Ali : you

have travelled long journeys but you were not able to finish the cursed persons. So it seems that you did not see anything in this matter. You should finish yourself in the earth so that you can see your place of *Batin* (innermost).

Oh Ali : you are a strange sweetheart like Yousuf Kinani (peace be upon him) and you are the life of the world and you are knower of *Zaher* (manifest) and *Batin* (innermost). What did you have read with which you are upset and worried in this matter and why you have not kept away from your enemies . You have caused to put the dust of sins on yourself. So why did you not show your talent and skill in this matter.

Oh Ali builds a house in your heart. Did you not hear that building construction is good for commercial purpose. With remembrance of Allah construct a good and lovely building with help of wet bricks. Oh : Ali you are wise and adult person, friend of Allah, owner of the throne and crown and also Fakir who is sleeping on the throne of indigence. You are watering a pious tree so that you can able to get its

fruits. So you have become popular Sheikh and a minister of the king. So abandoned and end your ministry in sorrow. Oh : Ali you are king so do not take help like the moon as the moon will not take any help from the sun. Till you are on the way of the truth then you are the tiger of proud. So then your position is like a straw on the destination and it may be possible that your result will be bad and wrong. So for this reason mix and join yourself in the earth so that you will become a man of perfection in the way of truth and it means do hard endeavor and tasks for success in this matter.

Oh : Ali you are like a high level sun and high level sky as well as caretaker of the sky. Be happy and engage in hard endeavors and tough tasks in this matter. So mix yourself in the earth so that your face will become just like face of male hourie. Oh : Ali you have bright and shining and polished pearls with you. You have means of transport like the master so do not live in the city of Egypt and do not face disrespect there. Do not like greed and lust like the old woman and will have relation with Allah. Sit with the friend

in the memory of the lover and enjoy with fragrance. Follow the patience and do not think pride for the kindness and favour of Allah.

Do not disclose the secrets and do not lapses the prayers. Because you are the perfect labourer and able to bear weight. In the last you are the pious person. You should not think and apply the tough and hard rule for grant of the reward in the next world.

Oh : My Taleb (student) (It refers to a person who is committed to a Murshid (spiritual master), you are like my sons so try to act upon my advices and instructions without fail.

Oh : Ali why you are talking too much. So do your work. Have you not heard the sayings of experienced persons to cut your relations and to realize the truth and so do not search other than Allah.

There are available with me some strange and serious sayings of Ali Bin Usman Jalali which are as follows.

I do not love other than my lover. Other than my lover's

look I will not engage in any other matter. I will only recite his name and do not recite any other name. I like his beautiful moon like face. Some time in reality I will put his earthly soil in my eyes as antimony. Some time I will think footprints of his foot as shining moon of the 14th of the night. Sometime I used to like the line of his tooth. Some time I would like and think about his head and pace. During the whole night I was used to busy in the pain and grief of love and whole day used to busy in supplication. I have sacrificed my heart and got disrespected too much in this matter and in this condition I have torn out my dress to such extent that I become naked due to this reason.

I am Fakir and a sinner and inferior and lower person. And who has lost his heart in the love of Allah and his last prophet. And he was engaged in the love but he was not engaged in other things.

I think and presume that the world is like a place of toilet and never thought this temporary abode as a place of comfort and rest. Some time I was used to reach and sit in

the sky and some time I was used to remain on the earth. I was finished myself in the earth.

Oh : My Taleb (student) (It refers to a person who is committed to a Murshid (spiritual master), do not be disheartened in this matter and spend your life in the remembrance of Allah. Engage yourselves in hard tasks and difficulties and endeavours so that you should become the pious person. Loneliness is not safe shelter and asylum but it is a valuable thing. There should be attention towards Murshid (spiritual master) and it is must for always and even for all time. To recite the verse Fatiha on the graves so that the dead persons of graves will also pray for your benefits and good results. Take care of the orphan children and it is very good duty and nice work. Always attend the congregational prayers and perform the ablution with interest and in the careful manner.

I have written many poetry lines and couplets and I have my Diwan (collected odes of single poet) of poetry which is very popular among the special and general persons.

I would like to mention here that we should always mention Sifat (attributes) of Allah. Because without Him nobody is there who can able to help and protect us or hear our grievance and problems.

Oh : My Taleb (student) (It refers to a person who is committed to a Murshid (spiritual master) we both are poor persons so pray Allah so that He can bestow His kindness towards us and grant us interest for His love and remembrance.

I am a poor and useless person and my Zaher (outside) and Batin (inside) are same and there is no change in it. I am always used to engage in the remembrance of my lover.

My Taleb (student) (It refers to a person who is committed to a Murshid (spiritual master) I have seen the world well. You pray Allah for the grant of pious child. If you have the power and the ability to stay alone and securely without marriage then do not marry because it is a matter of great punishment and also it is a great problem and a difficult thing.

In the city of Lahore I heard and saw these events which are mentioned as follows.

That there was a wealthy and famous merchant used to live in the city of Lahore and his name was Kareem. In his house there were plenty of the goods of business and stock was available and there was also plenty of the gold with him. A son was born in his house and he named him as Imam Baksh and on the same day he heard a bad news that his caravan of goods and stocks was looted on the highway by the thieves. But when he heard this news and there was no reaction from him as he was still wealthy and had plenty of the goods and stock with him. On next day also he had heard some other bad news of his losses and great problems. In some years all his goods and stocks were lost and he becomes poor and so he has left his house for the business purpose again by wandering here and there but the result was in negative and he could not able to get any good result and profit in this matter and he was becoming a poor person in the city of Lahore. When he had sent his son to the school

for his education and training purpose then he has misbehaved with the teacher so the teacher has cursed him and for this reason he was becoming a bad boy and started wandering here and there. At last the merchant's wife took the hand mill on her shoulder to the bazaar to sell it and she has got only four dinars by selling it and for these problems and difficulties she has become the enemy of her husband. His son was becoming bad boy and followed the bad habits of sodomites.

The merchant who was wandering in the foreign lands for his business purpose was died there in the poor and penurious condition and also his son was died in the above condition .His wife also died in the condition of problem and difficulties. So this world is not the place of comfort and peace but actually it is a place of problem and troubles.

If such person would have adopted loneliness then he will not face such condition and problems. But Allah has written all such things which have been happening and which I have mentioned as above. What Allah wants it will

be happening and nobody has not power in this matter so for this reason nobody will not dare to go against him.

As a matter of fact He is our Lord and we are His slaves. Oh : Allah be kind for Ali's humility . For the sake of mediation of your last prophet forgive him and be kind on his condition and status. Because he is having the following things with him.

1. Humility.
2. Helplessness.
3. He has no friends except You.
4. He has no love of anybody except your love.
5. He will not recite other person's name except your name.
6. Except his poor condition there is no genealogy of him.”

Oh : Allah be kind on my condition of helplessness as You are Rahim (The Merciful) and Haleem (The Forebearing,) as well Shafiq (The Kind). As a matter of fact I have drowned in the sea of sins so Oh: Allah forgive me.

Oh: Allah grants me paradise so that I will become happy and got pleasure in this matter.

Oh Allah I do not love other than You and there is nobody for me except You. I do not have a relation with anybody except your friendship.

Oh : My Taleb (student) (It refers to a person who is committed to a *Murshid* (spiritual master)) become the student of Haq (truth) and do not upset and be worried due to problem and difficulties on this way. The way of Fakir is difficult and full of problems and hard tasks. Try to gain knowledge and learn it and act upon it. Think your parents as *Qibla* (venerable) without any doubt and in this way you will reach near the goal which will lead to the right path of Allah. In such condition there will be available kindness and favor of Allah.

Oh : Allah hides my defects and keep me away from misery.

Oh : My Taleb (student) (It refers to a person who is committed to a *Murshid* (spiritual master)), daily I used to go

to see my lover and some time the lover will appear on the moon. Upon seeing the face of the lover there will be passion of writing odes and all my odes have been written due to this reason only and without any endeavor and tasks in this matter. I am helpless and sinner only.

Oh : Basir (All Seeing) be kind to me as I am without course of action and You are Quader (The capable). Oh : Allah, the Lord of the worlds and You are without any partner. Oh My Taleb (student) (It refers to a person who is committed to a Murshid (spiritual master)) be pleased with the grants and favours of Allah. If Allah asks you to go jungle then go there and if He asks you to go populated area then go there and reside there. If He asks you to stay in native place then you stay there. If there will be Allah's permission to go to foreign land then go there and reside there and spend your whole life there and die there. So whatever grants from Allah then you should accept the same and be thankful to him. If Allah will give you dress of rag then wear it or if He will give you nice dress they wear it. If

He will give you donkey for the ride so use it and if He will give your horse then do not leave it. To accept whatever given by Allah and it is the must and necessary thing. Also if nothing is given by Allah then in such condition become patient in this matter so that you will become the man on the right path of Allah and will become the lover of Allah. So patience is a very strange thing. As per the sayings of Allah's last prophet "Patience is the key of the comfort". So follow patience and become the man of right path of Allah. So that Allah will be kind to you and will forgive you.

I request the readers of this magazine to pray for me. So ask your permission now and say bye to all of you. And I surrender all of you to Allah so that all of you will be happy and in conditions of peace and comfort. Do not be angry and unhappy with advising and instruction as my sayings and instructions are true and correct which I have written in this magazine. The duty or work of the messenger is to convey the message so it is compulsory for you to act upon it and pray Allah for the grant of his favors and mercy for me.

Oh : Allah due to your kindness and favor enlighten me
and be kind to me and allow your favor and grace for me
and forgive my sins because You are the Lord of the
worlds.

THE END.